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The Sincere Convert. 1659
The Spirit's Jewel 1659
The Sound Believer. 1653
The Doctrine of the Sabbath 1657
Certain Cases Resolved. 1655
First Principles of the Oracles of God 1655
Subjection to Christ. 1657

John Carter Brown
Library
Brown University

Bibliography

TREE OF KNOWLEDGE

Henry Stevens of Vermont,
FSA, &c, 4 Trafalgar Square,
London. 1882

THESES SABBATICÆ.

OR,

THE DOCTRINE OF THE SABBATH.

WHEREIN

The Sabbaths { I. *Morality*, II. *Change*, III. *Beginning*, IV. *Sanctification*, } are clearly discussed.

Which were first handled more largely in sundry SERMONS in *Cambridg* in *New-England*, in opening of the fourth COMMANDMENT.

Unfolding whereof many Scriptures are cleared, divers Cases of Conscience resolved, and the *Moral Law* as a rule of life to a Believer, occasionally and distinctly handled.

By THOMAS SHEPARD, Pastor of the Church of Christ at *Cambridge* in *New-England*.

What evil thing is this that ye do, and prophane the Sabbath day? did not your fathers thus, and did not our God bring all this evil upon us, and upon this City? yet ye bring more wrath upon Israel by prophaning the Sabbath. Nehem. 13.17, 18.

If ye hallow the Sabbath to do no work therein, then shall there enter into the gates of this City Kings and Princes, Jer. 17.24, 25.

London, Printed by *S.G.* for *John Rothwel* at the Fountain and Bear in Goldsmiths row in *Cheap-side*.

1655.

RP JCB

THE PREFACE OF THE AUTHOR To the READER.

That a seventh part of time hath been religiously and universally observed both under the Law and under the Gospel, is without all Controversie; the great doubt and difficulty which now remains concerning this Time,

Morality *of it, whether it was thus univer-*
bserved in the Christian Churches by un-
en Tradition, or by Divine Commission;
ther from the Churches Custome, or Christs
and; Whether as a Moral Duty, or as an
ne Law: for although some would make
servation of such a portion of time the soure

fruit of the Ebionites superstitious Doctr
yet all the Ancient and best Writers in the
times doe give such honour to it, that w
doubts of it, must either be utterly ignoran
wilfully blinded in the knowledge of the
ries and Doctrines of those times; and mi
sire a Candle to shew him the Sunne at
day: Clemens *onely seemes to cast some*
upon it, by making all days equall, and
day a Sabbath; but upon narrow search
meaning may appeare, not to deny the ob
tion of the day, but onely to blame the
and vanity of sundry Christians, who, i
externally observed the day, they cared n
they lived every day after: nor is it to b
dred at, if Origen *turn this day sometim*
an Allegory and a continual spirituall Rest
who miserably transformes (many time
plainest Scriptures into such shapes, and
their substance into such shadowes, and b
out the best of the Kernels, feeds his guests
such chaffe and husks; and although many
Festivals were observed by those times,
may make the Sabbath suspected to be bor
of the same womb of humane custome wi
rest, yet wee shall finde the seventh daye
to have another Crown of glory set upo
head of it by the holy men of God in those
then upon those which superstition so soon
and brought forth; so that they that rea
Histories of those times in observing two
baths in some places, Easter, Whitsunday,
divers Ethnick and Heathenish dayes, wil
no other Comment on those Texts of Paul,
in he condemns the observation of Dayes;

ng to flie abroad in the day-light of the A-
might well out-face the succeeding ages, and
y with more authority in darker times; yet
hat the seventh dayes rest (call it what you
ftill kept its place and ancient glory, as in
uel shall appear.

n therefore the good will of him who dwelt in
ning bush of the afflicted Primitive Churches,
rinces and Emperours to be their Nursing
s; pious Constantine *among other Christian*
injoins the observation of the Lords Day:
(if he was bound by his place to bee a
ing father) he went not beyond his Commis-
swadling and cherishing this truth and ap-
ent of Christ, and not suffering it to dye and
brough the wickednesse of men; the power of
extending to see Christs Laws observed,
not to impose any humane inventions and
Constitutions of their own. Its true indeed
s Princely Edict was mixed with some im-
on and corruption, it falling too short in
ings, and extending too far in others; but
no just cause for any to stumble much at
hat knows the sick head and heart by the
nd feeble pulse and crasie temper of those
, though otherwise triumphing times.

Successours of this man-child (borne out of
and weary throwes of the poor travelling
) were inlarged generally in their care and
ce to preserve the religious honour due to
y, until the time of Charles *the Great, who*
latter end of his reign observing how greatly
bath was profaned (especially by the continu-
nd lewdnesse of Church-men) did therefore
e National Councils (which I need not here

mention) *in all which the Sabbath is advanced* [illegible] *ſtrict obſervation to the full, as hath been* [illegible] *yeers condemned by ſome in the Sabbatarian* [illegible] *mers: that it is a wonder how any man* [illegible] *caſt off all ſhame, and ſo far forget himſelf* [illegible] *make the Sabbath a device of* Fulco, *or* Peter [illegible] Euſtachius, *or the Book at* Golgotha, *and* [illegible] *Viſor of Novelty upon the aged face of it,* [illegible] *were ſcarce known to any of the Martyrs in* [illegible] Maries *time, but receiving ſtrength and* [illegible] *from Maſter* Perkins, *was firſt hatcht and* [illegible] *life from under the wings of a few late Diſc* [illegible] *rian Zelots.*

And it cannot be denied, but that the S [illegible] *(like many other precious appointments and* [illegible] *of God) did ſhake off her duſt, and put on her* [illegible] *and beautiful garments, and hath been much* [illegible] *red and magnified ſince the times of the Refor* [illegible] *on; the doctrine and darkneſſe of Popery (li* [illegible] *of the Phariſees) not only obſcuring the Doc* [illegible] *Faith, but alſo of the Law and obedience of* [illegible] *and ſo hath obſcured this of the Sabbath; on* [illegible] *in they did excel their forefathers the Scrib* [illegible] *Phariſees, for theſe added their own ſuper* [illegible] *reſting from things needful and lawful to* [illegible] *meerly external obſervation of the day; b* [illegible] *(unto their eternal obſervation of the name* [illegible] *Day) added their abominable prophanations* [illegible] *May-games, and May-poles, in ſports and pa* [illegible] *in dancing and revellings, and ſo laid it leve* [illegible] *made it equal (in a manner) to the reſt* [illegible] *Holy days; that as they came to ſhuffle out* [illegible] *cond Commandment almoſt out of the Decalo* [illegible] *in time they came to be blinded with that hor* [illegible] *darkneſſe, as to tranſlate the words of the Com* [illegible]

to some of their Catechisms, Remember to
e Holy Festivals, *and therefore those Wor-*
the Reformation who have contended for all
nour which is due to this day, are un-
sperfed for pleading for a Jewish and Su-
us strictness, when the cause they handle is no
truth, then to vindicate the Sabbath both
doctrine and observation of it from Papists
neness; and therefore all the world may see,
der pretence of opposing in others a kinde of
sing upon this day, the adverfaries of it do no-
se but maintain a grosse point of practical
, who are by Law most ignorant and grosse
ers of this day, and therefore when many of
servants are branded and condemned for pla-
much of Religion in the observation of this
nd yet Bishop White *and some others of them*
knowledge as much as they plead for, if other
ls be taken in with it ordained by the
n, (as that they are the Nursery of Religi-
all vertue, a means of planting Faith and
knowledge, of heavenly and temporal
s, and the prophanation of them hateful
l and all good men that fear God, and to
ished in those which shall offend) *they doe*
plainly hold forth, what market they drive
what spirit acts them in setting up mans
Gods Pillars, and in giving equal honour to
Festivals and Holy days, which those whom
hose do maintain as due to the Sabbath alone,
tter grounds.

Day starre from on high visiting the first Re-
in Germany *enabled them to see many*
and so to scatter much, yea most of the Po-
d horrible darkness which generally over-

spread the face of all Europe at that day; b
vers of them did not (as well they might no
all things with the like clearnesse, whereof
the Sabbath hath seemed to be one: their chi
ficulty lay here; they saw a Moral commane
seventh day, and yet withal a Change of th
seventh day, and hence thought that somethi
was Moral in respect of the Command, a
something Ceremonial, because of the Change
therefore they issued their thoughts here, that
partly Moral and partly Ceremonial, an
their observation of the day hath been (answ
to their judgements) more lax and loose; wh
guments to prove the day partly Ceremonia
(upon narrow examination) made it wholly
monial; it being the usual unhappinesse o
arguments as are produced in defence of a lef
vour, to grow big with some man-child in
which in time growes up; and so serve o
maintain a farre greater; and hence by tha
of the controversie they have laid foun
of much looseneſſe upon that day among the
and have unawares laid the corner stones o
grosse points of Familisme, and strengthned
the hands of Arminians, Malignants, and P
as to prophane the Sabbath, so to make use o
Principles for the introduction of all humane
tions under the name and shadow of the C
which if it hath power to authorize and e
such a day of worship: let any man living
name what invention he can, but that it may
more easily be ushered in upon the same ground
therefore though posterity hath cause for ever
mire Gods goodnesse for that abundance of lig
light poured out by those vessels of glory in th
begin

ings of Reformation, yet in this narrow of
bbath it is no wonder if they ſtept a little be-
e truth; and it is to be charitably hoped and
d, that had they then forſeen what ill uſe ſome
r ages would make of their Principles, they
have been no otherwiſe minded then ſome of
ollowers and friends, eſpecially in the Churches
otland and England, who might well ſee a little
r (as they uſe to ſpeak) when they ſtood upon
ll mens ſhoulders.

eaſie to demonſtrate by Scripture and argu-
s well as by experience, that Religion is juſt
Sabbath is, and decays and growes as the Sab-
is eſteemed: the immediate honour and wor ſhip
d which is brought forth and ſwadled in the
firſt Commandments, is nurſt up and ſuckled
e boſome of the Sabbath: if Popery will have
ignorance and blind devotion continued among
ſerable captives, let it then be made (like the
Feſtivals) a merry and a ſporting Sabbath;
y State would reduce the people under it to the
ſh Faith and blinde obedience again, let them
(for lawful paſtimes and ſports) a dancing
ath; if the God of this world would have all
ſours enjoy a totall immunity from the Law of
and all manner of Licentiouſneſſe allowed
without check of Conſcience, let him then
an every-day Sabbath: if there hath been more
powe of godlineſſe appearing in that ſmall in-
re of the Britiſh Nation then in thoſe vaſt con-
ns elſewhere, where Reformation and more ex-
Church Diſcipline have taken place, it cannot
be imputed to any outward means more, then
excelling care and conſcience of honouring the
bath, and although Maſter Rogers in his Pre-

face

face to the 39. Articles injuriously and wre
makes the strict observation of the Sabbath th
refuge of lies by which stratagem the godly Mi
in former times being driven out of all their
strong holds, did hope in time to drive out the Pr
and bring in again their discipline; yet thus
may be gathered from the mouth of such an ac
that the worship and government of the Kin
and Church of Christ Iesus is accordingly fo
ward as the Sabbath is honoured; Prelacy, P
Prophaneneſſe must down and shall down in ti
the Sabbath be exactly kept.

But why the Lord Christ should keep his ser
in England, *and* Scotland, *to clear up and vin*
this point of the Sabbath, and welcome it with
love then some precious ones in forein Chur
no man can imagine any other cauſe then Gods
Free Grace and tender Love, whoſe wind b
where and when it will; Deus nobis hæc otia
and the times are comming wherein Gods work
better declare the reaſon of this and ſome other
coveries by the Britiſh Nation, which modeſty
humility would forbid all ſober minds to make
tion of now.

That a ſeventh days reſt hath (thereſore)
of univerſal obſervation, is without controverſie
morality of it (as hath been ſaid) is now the
troverſie; in the Primitive times when the Q
on was propounded, Servaſti Dominicum?
thou kept the Lords day? their anſwer was g
rally this, Chriſtianus ſum, intermittere non
ſum, i. *I am a Chriſtian, I cannot neglect it: th*
ſervation of this day was the badge of their Chri
nity. This was their practice; but what their ju
ment was about the morality of it is not ſafe to

q

from the Tractates of some of our late Wri-
n this Controversie; for it is no wonder if
at thrust the Sabbath out of Paradise, and ba-
out of the world until Moses time, and then
it a meer ceremony all his time till Christs A-
w, if since that time they bring it a peg lower,
ake is to be an humane Constitution of the
h, rather then any Divine Institution of Christ
; and herein, those that oppose the Morality of
lint of argument, and out of candor and consci-
ropose their grounds on which they remain unsa-
, I do from my heart both highly and heartily
r, and especially the labours of M. Primrose
Master Ironside, many of whose Arguments
answers to what is usually said in defence of the
lity of the day, who ever ponders them, shall
them heavy; the foundations and sinews of
discourses I have therefore had a special eye
he ensuing Theses, with a most free submission of
is here returned in answer thereto, to the censure
ter minds and riper thoughts, being verily
aded, that who ever findes no Knots or Diffi-
s to humble his spirit herein, either knows not
lf, or not the Controversie: but as for those
chief arguments are reproaches and revilings
bittered and corrupt hearts, rather then solid
ns of modest minds, I wholly decline the
te of such creatures whose weapons is their
, and not any strength, and do leave them to his
nal who judgeth righteously, for blearing the
of the world, and endeavouring to exasperate
ces, and make wise men believe that this Doctrin
e Sabbath is but a late Novelty, a Doctrine
ing to an high degree of Schisme, a phanatick
izing, like his at Tewkesbury, Sabbata san-

&a

Ita colo, *i. e. a piece of Disciplinary Policy* [illegible] *vance Presbytery, a superstitious seething o* [illegible] *the hot or whining simplicity of an over-rigid,* [illegible] *bed, precise, crack-brain'd Puritanical party* [illegible] *righteous God hath his little days of judgeme* [illegible] *this life to clear up and vindicate the righteous* [illegible] *of his innocent servants against all gain-saye* [illegible] *who sees not (but those that will be blinde) th* [illegible] *Lord hath begun to doe something this way by* [illegible] *late broyles? the controversie God hath with a* [illegible] *is many times in defence of the controversies* [illegible] *faithful Witnesses, the sword maintains* [illegible] *ment, and makes way for that which the Word* [illegible] *not; those plants which (not many yeers since* [illegible] *men would not believe not to be of Gods planting* [illegible] *the Lord pulled up: the three innocent* [illegible] *brands so fast tyed to some Foxes tayls, are* [illegible] *pretty well quencht, and the tails almost cut off* [illegible] *cause of the Sabbath also the Lord Jesus is* [illegible] *handling; God hath cast down the Crowns of* [illegible] *ces, stained the Robes of Nobles with dirt and b* [illegible] *broken the Croziers, and torn the Miters in p* [illegible] *for the controversie of his Sabbath,* Ier. 17.27. [illegible] *hath already made way for his Discipline also (a* [illegible] *they feared the precise Sabbath would introduc* [illegible] *gain) by such a way as hath* made all hearts to [illegible] *just according to the words never to be forgotten* [illegible] *Mr.* Udal *in his Preface to the* Demonstratio [illegible] Discipline. *The Council of* Matiscon *imputed* [illegible] *irruption of the* Goths *into the Empire, to the* [illegible] *phanation of the Sabbath.* Germany *may now* [illegible] *(or else one day they shall see) that one great c* [illegible] *of their troubles is, that the Sabbath wanted* [illegible] *Rest, in the dayes of their quietnesse.* England *wa* [illegible] *rest, till they troubled Gods Sabbath. The Lord J* [illegible]

eign; the Government of his house, the Laws Kingdom, the solemn days of his worship must blished; the cause of his suffering and afflicted ts (not of our late religious scorners at Ordi- Laws, and Sabbaths) who are now at rest heir labours, but in former times wept, and , and petitioned, and preacht, and writ, and d, & dyed for these things, and are now crying the Altar, must and shall certainly be cleared men and Angels: Heaven and earth shall passe before one tittle of the Law (much lesse a Sabbath) shall perish.

while I am thus musing, me thinks no measure rs are sufficient to lament the present state of , that when the Lord Jesus was come forth to ate the cause and controversie of Sion, there rise up other Instruments of spiritual wicked- in high places, to blot out the name and sweet brance of this Day from off the face of the ; the enemies of the Sabbath are not so much nant time-servers, and aspiring brambles preferment principally byassed to knock at bbath; but those who have eaten bread with (a generation of professing people) do lift up heel against his Sabbath: so that what could not rly be done against it by Angels of darknes, the rpent takes another course to effect it by seem- ngels of light; who by a new device are raised build the sepulchres of those who persecuted the ets in former times, & to justifie all the books of & the reading of them, yea al the former & pre- rofanatious, yea scoffs & scorns against the Sab- day. For as in former times they have Ceremoni- d it out of the Decalogue, yet by human constitu- ave retained it in the Church; so these of later have spiritualized it out of the decalogue, ye out

of

of all the Churches in the world. For by ma
Christian Sabbath to be only a spiritual S
in the bosome of God, out of Heb. 4. *they*
abolish a seventh days Sabbath, and make
day equally a Sabbath to a Christian man.
I hope will be the last, but it is the most specio
fairest colour and banner that ever was ere
fight under against the Christian Sabbath;
most fit to deceive not only some sudden
loose and wanton wits, but especially men of s
all, but too shallow mindes. In times of Ligh
these are reputed to be) Satan comes not abro
sually to deceive with fleshly and grosse forgerie
his cloven foot, (for every one almost
then discern his haltings) but with more myst
yet strong delusions, and invisible chains of
nesse, whereby he bindes his Captives the fas
the judgement of the great day. And the
the watch-word given in the bright and shining
of the Apostles, was, to Try the Spirits; *and*
lieve not every Spirit; *And take heed of Spi*
who indeed were only fleshly and corrupt men
called Spirits, *because they pretended to have*
of the Spirit, and their doctrines seemed only t
vance the Spirit; the fittest and fairest cobwe
deceive and intangle the world in those disce
times, that possible could be spun out of the poi
bowels of corrupt and ambitious wit.

The times are now come, wherein by the re
mystical divinity of the old Monks, *not only*
Sabbath, but also all the Ordinances of Christ i
New Testament are allegorized and spiritual
out of the world: And therefore 'tis no marvel
they abolish the outward Sabbath becaufe of a s
tual Sabbath in Christ, if (through Gods r

dgement blinding their hearts) *they be also*
eject the outward Word, because of an in-
ord to teach them; and outward Baptisme
rds Supper, because of an inward Baptisme
Holy Ghost, and spiritual Bread from Hea-
Lord Christ Jesus; and all outward Ordi-
, Ministries, Churches, because of an in-
Kingdome and Temple: and the Argument
d strongly, that if because they have an in-
Sabbath of Rest in the bosome of Christ
I deny not) *that they may therefore cast away*
rnal Sabbaths, they may then very well
all outward Baptisme, Lords Supper, all
es, all Ordinances, because herein there is
e inward Baptisme, spiritual feeding upon
and inward Kingdom and Temple of God.
us they wickedly separate and sever what
th joyned, and may well stand together,
the madnesse of which hellish practice I have
erved almost all the late and most pernicious
of these times arise; and those men who have
y wept for Gods precious Sabbaths and Ordi-
and have prayed for them, and pleaded for
and have offered their lives in sacrifice for
and fought for them, yea, that have felt per-
he comfort, sweetnesse, and blessing of Gods
hs, yea the redeeming and saving power of
Ordinances to their own souls; yet through
es of more spiritual enjoyments above, and
, and without all these, they can part with
heir old friends without weeping, and reject
s polluted rags, and fleshly forms, and dark
nd curtains which must be drawn aside, that
may not hinder the true Light from shining
in.

This

This therefore is the reason why the love of
at this day is grown cold toward the externa
bath; because the internal and spiritual Sab
now all in all: And therefore many men wa
ther with bold consciences, and will observe n
bath; or else with loose consciences, thinking i
full to observe it (if men will enjoin it) b
thinking that they are tyed and bound thereunt
any precept of God. That place of Hebrews 4
they so much stick to, wants not light to demo
that the Sabbatisme there may well agre
onely with the internal, but the outward Ch
Sabbath: but some of the ensuing Theses will
to clear up these things. This onely I fear;
because of these indignities done thus to Gods
baths, even by the under-workings of some of
own people, that the time hastens, wherein if w
should speake, yet the right hand of the sore d
sure of a provoked God by plagues and confusi
the glory of all flesh, will plead for his own
and for that in special which is engraven up
forehead of his holy Sabbaths. Jerusalem remem
with regret of heart, in the days of her aff
and misery, all her pleasant things, and esp
this of the Sabbath, Lam. 1.7. If the days of o
and quietnesse cannot make us to relish the
things of his Temple in the fruition of our Sab
then doubt not of it, but that the days of our aff
shall make a remnant to remember that they
pleasant things: of all the mercies of God to
el, this is reckoned to be one of the greatest, th
gave his Laws to Israel, Psal. 147. 19, 20.
of all Laws, this of the Sabbath; (For so the
nant of the Captivity acknowledged it, Nehe
14. who perhaps had far lower thoughts of it b

dage. *And if the very making of it known* sweet mercy, *what then is the rest and peace* e blessing *and comfort of it? for which I* t *but many thousands are admiring God in* at this day. *And shall a shady imagination* ery-day-Sabbath *make us sell away for no-*ch an Heavenly *and precious season; and* common? *The Lord Jesus wisht his Disci-*ray *that their flight from* Jerusalem *might* winter, *nor on the Sabbath-day,* Matth. 24. counting *it a great misery, that his people* lose *the publick benefit (through the distur-*any) *of one Sabbath day; (for be it Jew-*hristian Sabbath, *I now dispute not; sure I* as *a Sabbath day, which it seems was to con-*ter *Christs Ascension to the Father, and there-*wholly Ceremonial) *And shall we account it* tion *or misery to fight or flie, to ride or go,* or *play, to hear the Word in publick, or* come *upon the Sabbath day? Is it no mercy in* ys *to enjoy many Sabbaths, which was so sore* in *Christs account, and in the Apostles dayes* ut one? *If mans heart be lost in the necessary* of *the week, (upon the Sabbath) the Lord* to *recall it again to him; if any fear that* of *Grace is past, the continuance of the Sab-*(*the special seasons of grace*) *confutes him;* ns *soul be wearied with daily griefs and out-*roubles, *the bosome of Jesus Christ (which is* al *wise opened every Lords day) may refresh* nd *shall we have and professe so little love to* time, *(more precious then gold to humbled* as *to cast away such a rich portion of precious* nd *make it common under a pretence of making* ay *a Sabbath, which is either impossible to do,*

or sinful: the loudest voice (one of them of th
Christ, which now sounds in the world contin
the ears of his people, is this, Come into
some ye weary sinners, and enjoy your rest
the next voice to that is this of the Sabbath to
off from all occasions, and then to say to us,
to me my people, and rest in my bosom of
mercy all this day: *Which call would not be*
cy, if it were every day; for then our own o
must be neglected, which the wise and fatherly
dence of God forbids; and spiritual work on
ded and intended, which God did never com
Nor should any marvel that the voice of th
should contain such a voice of Love, and th
should not think that this controversie about t
(or for this one law of the Sabbath is unfit a
sutable to these Evangelical *and Gospel time*
although the Law is dreadful and full of ter
considered without Christ, and is to man faln
of words, and a voice of terrour and fear,
genders unto bondage; yet as it is revealed w
ference to Christ, and a people in Christ, s
Commandment doth spirare amorem *(as he*
and breaths out Christs love, for which the
cannot but blesse the Lord with everlasting w
ment that ever he made them to know these
secrets of his good will and love, especially the
he writes them in their hearts, and thereby gi
to them the comfort thereof. And verily if it
a sweet voice of love to call us in to this Rest
day, certainly if ever the English Nation be
ved of these seasons (which God in mercy forb
will be a black appearance of God against th
the days of their distresse, when he shall seem
them out of his Rest in his bosome by depriving

eſt of this day. What will ye do in the ſo-
ay, in the day of the feaſt of the Lord? For
are gone becauſe of deſtruction; *Egypt* ſhall
them, *Memphis* ſhall bury them, their ſilver
e deſired, nettles ſhall poſſeſſe them, thorns
e in their Tabernacles; the dayes of vi-
n are come, the dayes of recompence are
Iſrael ſhall know it; the Prophet is a fool,
ritual man is mad, for the multitude of
niquity and the great hatred, *Hoſ.* 9. 5,6,7.
men yet make much of Gods Sabbaths, and
ere; and if it be too tedious to draw neer to
ery day, let them but make conſcience of trying
ting how good the Lord is but this one day in
, and the Lord will yet reſerve mercy for his
Jer. 17. 24,25,26. *for keep this, keep all; loſe this,*
: which left I ſhould ſeem to plead for out of a
and groundleſs affection to the day, and left any
times ſhould be worſe then the Crane and the
w, who know their times of return, I have
re endeavoured to clear up thoſe four great
ties about this Day in the Theſes *here follow-*

Concerning the Morality.
The Change.
The Beginning.
The Sanctification of the Sabbath.

ng fully perſwaded, that whoſoever ſhall
one of the leaſt Commandements, and
nen ſo, ſhall be called leaſt in the Kingdome
d. *I do therefore deſire the Reader to take*
ith him theſe two things.

Suſpending his judgement concerning the truth
lidity of any part, or of any particular Theſis,
he hath read over the whole; for they have a

dependance one upon another for mutual cle
one another; and lest I should bis coctum a
re, *and say the same thing twice, I have*
purposely left out that in one part, and one
which is to be cleared in another, either for pr
or resolution of objections against it; and
this dependance may not so easily appear (b
have not so expressly set down the method)
wise-hearted I hope will easily finde it out
pick out and accept what they see to be of
such a confused heap; for it was enough to
if I might lay in any broken pieces of timber
ward this building, which those that are able
deeper into this Controversie, may please to
of (if there be any thing in them, or in any
in their own better and more orderly frame
hath been and still is my earnest desire to
that God would raise up some or other of h
ous servants to clear up these Controversies
ly then yet they have been, that the zeal
Sabbaths may not be fire without light, wh
haps hath hitherto been too little through t
edness of former times, encouraging the b
way, and suppressing those of most weight an
for the other.

2. *To consider that I doe most willingly g*
to the publishing of these things; which I
many respects have much more readily comm
the fire then to the light; when I consider t
abilities of others; the need such as I am
sit down and learn; the hazards and kno
get onely by comming but into the field in Po
matters, and the unusefulnesse of any thing
for those in remote places where knowledge a
and where to cast any thing of this nature, is

nto the Sea; I confesse I am ashamed there-
e seen in this garment; and therefore that
thus farre yeelded, hath been rather to
others then my self, who have many wayes
d me hereunto; the things for substance con-
herein were first Preached in my ordinary
pon the Sabbath days in opening the Com-
ents; the desires of some Students in the
e, and the need I saw of resolving some
arising about these things in the hearts of
linary hearers among the people, occasioned a
ge discussing of the Controversie; to which I
more inclined, because one among us (who
not abilities) was taken away from us, who
mised the clearing up of all these matters;
herefore these things were more plainly and
ened and applyed to the consciences of some
ular capacities as well as others, I was
t upon it to reduce the Doctrinal part of these
upon the fourth Commandment, into cer-
neses for the use of some Students desirous
when being scattered and comming to the
some of the Elders in the Country, I was
of them desired to take off some obscurity a-
rom the brevity and littlenesse of them by
enlargements and a few more explications
, which promising to do, and then comming
earing of many, I was then desired by all
rs in the Country, then met together to com-
n to publick view; which hitherto my heart
posed, and therefore should still have smo-
them, but that some have so far compelled
hat I feared I should resist and fight against
n not listning to them; in which many things
out, which perhaps might be more useful to

a plain people, which then in the applic
matters of Doctrine were publickly delivere
some few things are added, especially in tha
cular wherein the directive power of the Mo
is cleared against the loose wits of these time
are strangers here (for the most part) to t
and writings which are now in Europe, *m*
much feared that the increase and growth
many Tares and Errours in England, *hath*
reason of the sleepinesse of some of the honest h
men; and that those who are best able t
them up, have not seasonably stood in the ga
kept them out by a zealous convicting and
bearing witnesse against them by word and
and that therefore such as have with too mu
dernesse and compliance tolerated Errours,
will one day grow up to that head, that it will
lerate or suffer them to speak truth; We
Proverb here, That the Devil is not so soo
but Christ is up before him; *and if any of*
cious servants have slept and lien longe
then their Master hath done, and have not
or printed soone enough for Jesus Christ
matters, yet oh that in this matter of the S
God would betimes awaken; and that these
nesses might stirre up their strength: for
fear and foresee that if it be not done, ther
howre and a nick of temptation in such a jun
times approaching, wherein the enemy will
like a flood, and rise up from all quarters
the Doctrine of the Sabbath, *and then fare*
the good days of the son of man, if this
which then men shall desire to see and shall
them. I have therefore been the more willing
my own shame and weaknesse appear to the

be found) if this might be any means of the least good for keeping up the price of bbaths in the hearts of any; I have there- t the more time about the Morality of the *, because the clearing up of this, gives light rest.*

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of the Sabbath.

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to return to his reſt at t
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FINIS.

PART I.

The Morality of the Sabbath

Wherein the chief Arguments by *Gomarus*, Mr. *Primrose*, Mr. *Iron* Mr. *Broad*, with sundry others gainst it, are briefly answered, the reasons for it more fully cleared:

Wherein also the great Controversie, whether whole *Moral Law* contained in the Decal be a Rule of life to a Beleever, is occasio and distinctly handled.

THE
IORALITY
OF THE
ABBATH.

Thesis 1.

TIme is one of the most precious blessings, which worthlesse man in this world enjoyes, a jewel of inestimable worth, a golden stream dissolving, and as it were, continually running down by us, out of one eternity into another; yet seldome taken notice of until it is quite passed away us; Man (saith *Solomon*) knows not his time, *Ec-* .12. It is therefore most just and meet, that he who the disposing of all other things lesse precious and entous, should also be the supreme Lord and Disposer our times. 1.

Thesis 2.

who is the disposer of all our times, is the soveraign of our persons also, and is therfore the utmost and last of both: for if our persons and all our times be of they are then to be improved for him, as he sees most 2.

Thesis 3.

ow although all creatures in the world, are of God, or God, so that being of him, they receive their being him as their first efficient, and being for him, are efore* preserved and governed by him, as their utmost yet no other inferiour visible creature is set so near od, and consequently is not in that manner for God, as is. 3.

* *Deus quæ principium dat esse qua finis firmat & stabilit esse datum.* Gibbeuf. *de lib. Dei & creat.*

Thesis 4.

or although all inferiour creatures are made *lastly* for God, 4.

God, yet they are made *nextly* for man; but man
nothing better than himself, between him and G
therefore made, both lastly and nextly for God; and
it is, that no inferiour creature, which comes out
sueth from God, hath such a reflux and return agai
unto God, as man hath; because, in and by this refl
return into him, mans immortal being is eternall
served, like water running into the Sea again
whence it first came.

Thesis 5.

5. For whatever is set next, and as it were contigu
eternal, is eternal; *Omne contiguum æterno spiritua*
æternum (say some) and hence it is that the soul is e
because it is made nextly for God, and as it were
guous to him. The body also shall be eternal, b
contiguous to the eternal soul: But no other inferio
tures are thus eternal: For although they be made
ly for man, yet so, as that they are firstly for the
which is of it self mortal, and not eternal, and the
not being contiguous to that which is spiritually e
are not so themselves; and the reason of this is,
all inferiour creatures, as they come out from G
their motion is toward man for whom they are
made, and they go out strait forward from God, as i
in a strait line toward man, to the last end and
which strait line when they are come, in the ser
man, they then cannot proceed any farther, and do
fore perish and cease to be, without reflecting, or ret
back again immediately unto God. But man being
immediately and nextly for God, hath therefore h
tion so toward God, as that he returns immediatel
him again, and is not led in a strait line, but led
were) about in a circular motion, and hence ret
immediately to him, he is hereby eternally prese
him, for whom he is immediately made, and unto wh
is nextly contiguous, as hath been said.

Field of the Church, *ch.* 2.

Thesis 6.

6. Now although in this return of man to God, (
sing it to be internal, regular and spiritual) mans
being once lost is hereby recovered and preserved i
yet when man is left unto himself, the motions of h
out of this circle, in straying from God, are innume
and would be endlesse, if God who set him next unt
self, did not sometime or other, recal, return

im back again (as it were in a heavenly circle) into
f.

Thesis 7.

7.

k therefore as when man hath run his race, finished
rse, and passed through the bigger and larger circle
life, he then returns unto his eternal rest; so it
rived and ordered by divine wisdom, as that he shall
eciall manner return unto and into his rest once
t within the lesser and smaller circle of every week,
o his perfect blessednesse to come might be foretasted
Sabbath day, and so be begun here: that look
standing in innocency, had cause thus to return
he pleasant labours of his weekly paradise-employ-
(as shall be shewn in due place) so man fallen,
more from his toilsome and wearisome labours, to
s rest again: And therefore, as because all creatures
made for man, man was therefore made in the last
after them; so man being made for God; and his
ip, thence it is that the Sabbath (wherein man was
w most near unto God) was appointed after the
n of man, as * *Peter Martyr* observes: For although
s not made for the Sabbath meerly in respect of the
rd rest of it, as the Pharisees dreamed, yet he is made
Sabbath in respect of God in it, and the holinesse
to both which then the soul is to have its weekly
tion back again, as into that Rest, which is the end
our lives, labour, and in special of all our weekly
and work.

* *Tu hic ordinem considera, alia creantur propter hominem, ideo post illa conditur homo. Homo vero ad Dei cultum, ideo statim post illius creationem Sabbathi benedictio, & sanctificatio inducitur.* Pet. Mart. *in prac.* 4m. 8.

Thesis 8.

herefore our blessed rest in the fruition of God at
d and period of our lives, is no ceremony, but a
us privilege, and a moral duty, it being our closing
our utmost end to which we are called: so it cannot
such a Law which calls and commands man in this
return to the same rest for substance every Sabbath
should be a ceremonial, but rather a moral and
ual Law: unlesse it should appear that this weekly
th like the other annual Sabbath, hath been ordained
ituted principally for some ceremonious ends, rather
o be a part, and indeed the beginning of our rest to
; there being little difference between this and that
ne, but only this, that here our rest is but begun,
it is perfected; here it is interrupted by our weekly
rs, there it is continued; here we are led into our rest
by

by means and ordinances, but there we ſhall bee po
with it, without our need of any help from them
God who is our reſt, being then become unto us im
ately *All* in *All*.

Theſis 9.

9. Were it not for mans work and labour ordaine
appointed for him in this life, he ſhould enjoy a co
Sabbath, a perpetual Reſt. And therefore we ſe
when mans life is ended, his ſunne ſet, and his wor
upon earth, nothing elſe remains for him, but only t
into his perpetual and eternal Reſt. All our time
be ſolemn and ſacred to the Lord of time, if there w
common work and labour here, which neceſſarily
ons common time; why then ſhould any think
weekly Sabbath is ceremonial, when, were it not
lifes labour, a perpetual and continual Sabbath woul
be undoubtedly accounted moral. Its hard for any to
a ſervants awful attendance of his Lord and Maſter
tain ſpecial times not to be morally due from him
but for ſome more private and perſonal occaſions a
him to attend unto, ſhould at all times continually
ving of him.

Theſis 10.

10. The word is ἄγραφον, and no Scripture phraſe, &
fore not proper, fitly and fully to expreſſe the que
controverſie, to wit, whether the fourth commandm
a moral precept. The beſt friends of this word find
pery, and can hardly tell what it is, and what they
have to be underſtood by it, and hence it is bec
bone of much Contention, a fit miſt, and ſwa
ſuch to fight in, who deſire ſo to contend wit
Adverſaries, as that themſelves may not bee kno
ther where they are, or on what ground they ſtan
it being a word generally taken up, and common
it may not therefore be amiſſe, to follow the mark
ſure, and to retain the word with juſt and meet e
tions thereof.

Theſis 11.

11. They who deſcribe a morall law, to be ſuch a la
not typically ceremonial, and therefore not dural
well and truly expreſſe what it is not, but they
poſitively expreſſe what it is.

Theſis 12.

12. Some deſcribe and draw out the proportions

Law, by the Law of nature, and so make it to bee
w, which every man is taught by the light of na-
That which is morally and universally just (say
which reason, when it is not mis-led, and the in-
Law of nature dictateth, by common principles of
ty, or ought to dictate unto all men without any
rd usher: It is that (say others) which may be pro-
ot only just but necessary, by principles drawn from
ght of nature, which all reasonable men, even in
corrupted, have still in their hearts, which either
lo acknowledge, or may at least be convinced of
out the Scriptures, by principles still left in the
s of all men. But this description seems too nar-
for 1. Although it be true that the Law natural is
the Law moral, yet if the Law Moral be resolved
Law of nature only, and the Law of nature be
p and drawn into so narrow a compasse, as what
ciples left in corrupt man only suggest and dictate;
will necessarily follow, that many of those holy
d principles are not the law of nature, which were
t perfect impressions of the Law of nature, in mans
ation and perfection, but now by mans apostacy
terated and blotted out, unless any shall think
hen the blinde Papists, either that mans mind is not
rrupted by the fall, in losing any of the first im-
s of innocent nature; or shall maintain with them,
Image of God (of which those first impressions
part) was not natural to man in that estate. 2. It
n follow, that there is no *moral discipline*, (as they
that is, nothing moral by discipline informing, or
ly moral, but only by nature dictating, which is cross
y to the judgements, but solid arguments of men ju-
and most indifferent. 3. If that only is to be ac-
moral which is so easily known of all men, by the
nature corrupted, then the imperfect light of mans
mind must be the principal Judge of that which is
rather then the perfect rule of morality contained
Scripture, which assertion would not a little ad-
corrupt and blind nature, and dethrone the per-
of the holy Scripture.

Thesis 13.

13. y who define a Moral Law, to be such a Law, as
etual and universal, binding all persons in all ages,

and times, doe come somewhat nearer to the n
are not far off from the truth, and such a descr
most plain and obvious to such as are not curio
this sense our adversaries in this cause affirm the
not to be moral, meaning, that it is not a Law
all and universall. Others on the contrary, affirr
it is moral, intend thus much, that it is perpetual
versal, a law which bindes all persons, all time
all ages, and herein lies the chief matter of C
sie at this day. Now in what respect, and how
the Law of the Sabbath is perpetual, shall be
shewn; mean while it may not be amisse to enq
narrowly into the nature of a Moral Law. Fo
a Law primarily Moral is perpetual, yet perpetu
to be an adjunct rather than of the essence of
law, and the difficulty will still remain untouc
to know when a law is perpetual, and what is
and intrinsecal to such a law as makes it perpe
morall; whereinto I would not search, lest I sho
to affect curiosity, but that our critical adversar
upon it, with whom there is nothing lost in cas
nothing by wrastling a little with them upon t
grounds, where for a while we shall come up t

Thesis 14.

14. A divine law may be said to be moral two ways, { 1. More largel nerally mora 2. More strict specially mo

Thesis 15.

15. A Law generally moral is this, that the whole
will of the Lord be done and submitted unto
creature; and in this large sense every law of God,
ceremonial, judicial, or for special trial, may be
moral, because the soveraign will of God is in
laws to be adored: It is a moral duty that Gods
done; and hence it is that so far forth as the will
is in them, so far forth to yield obedience to them
ral duty, but the question is not about this moral
what things are thus moral.

Thesis 16.

16. A law more strictly and specially morall, wh
cerns the manners of all men, and of which
speak, may bee thus described, *viz.* it is such
which is therefore commanded, because it is go

herefore good meerly because it is commanded.

Thesis 17.

is *Austins* description of it long since, whom most schoolmen follow; which learned * *Cameron* with ate Writers confirm, and which our adversaries in troversie plead hard for, and unto which the evi- of Scripture and reason seems to incline: for laws judicial and ceremonial, are good laws, *Deut.* 6. ut this was meerly because they were command- erfore it had been *simply evil* to burn Incense, offer e, or perform any ceremonial duty in the worship unless they had been commanded. What is there e in moral laws which is not in those laws? ve- inward goodness in them which others have not, ause of which goodness they are therefore com- : For to love God, to honour parents, to preserve of man, to be merciful, and bountiful, and just r dealings, &c. are inwardly good, and are there- mmanded, and are therefore moral laws: and we see that when the Apostle would set forth the excellency of the moral law (for of no other law peak, *Rom.* 7. 7. 12.) he gives these titles to it, *holy, just, and good*; which holines, justice & good- e opposeth to his own *moral* (not *ceremonial*) wic- : *I am carnall* (saith he) but the law is *holy, just l.* And look as it was evil in it self for to have a ontrary to the law, so the law which was con- that nature, was good in it self, and was therefore ded; and therefore in this thing, moral laws are gher degree good, than such as were onely cere- which were therefore good meerly because com- The Prophet *Micah* therfore perceiving how for- any were in ceremonial duties & sacrifices, in op- hereunto, he tells them, The Lord *hath shewed an, what is good* (speaking of moral duties, of shew- rcy, and walking humbly with God, *Micah* 6.8.) Sacrifice and Offerings good, as well as mercy lking humbly? Yes verily, but herein lies the dif- (as our most Orthodox generally make it) Sacri- Offerings were not *per se* and in themselves good, ly as commanded for higher ends, and to further bedience, *Jer.* 7.22,23. and 6.19,20. *Isa.* 1.14, 16. 10. 13, 14, 15. but such moral obedience as the t mentions, *viz.* to show mercy and to walk humbly,

17. Aug. *de lib: arb: li:* 1. *ca:* 3. * Camer. *in* Matth. 16.

were good in themselves, and were therefore comm
of God, and here called by the Prophet *good*. The
of Moral obedience is love to God and man, *Matth.*
what love is this? surely 'tis in such things as are in
selves lovely, and consequently in themseves good.
therwise ceremonial obedience should be a part o
obedience, because in performing such obedienc
meerly ceremonial, we shew our love to God also,
a branch of love to have respect unto all Gods Con
ments, *Deut.*6.1,2,3. with 5, 6. Only herein our
ward God appears in ceremonial duties, becaus
Laws are commanded, our love appears in the oth
cause the things commanded are also lovely in the
The Image of God is good in it self, as God hi
good in himself; now the Moral Law is an exact rul
thing else but Gods Image, as is evident, *Eph.*4.24.
the Image of God is made to consist *in holinesse an*
ousnes, the first Table being the rule of the one, the
Table being the rule of the other; and hence it f
undeniably, that Moral Laws, respecting only God
Camer. Præl. in have respect only to such things as are good in the
*4. Mat.*16. and wherein we resemble and are made like un
Some things (saith *Cameron*) are good in themselv
such things wherein Gods Image shines forth, as h
ly, just and good, *Col.*3.10. *Ephes.* 4. 24. Some th
indifferent, neither good nor bad in themselves, b
ly as commanded or forbidden, which also bear n
Image, unless it be *sub ratione entis*, but not *sub rat*
moralis, *i. e.* they resemble God as he is a being,
as he is holy, just and good in himself, the rule o
resemblance is the Moral law, which therefore co
things because they are good.

Thesis 18.

18. God out of his absolute soveraignty could hav
Laws binding all persons in all ages (and in this
Moral) without having any more goodnesse in the
meerly his own will, but it is his will and goo
sure to make all laws that are Moral to be first
themselves for all men, before he will impose the
all men. And hence it is a weakness for any to
that a Moral Law is not such a Law which is
commanded because it is good, because (say th
not the goodnesse of the thing, but the soveraign

hich makes all things good; for it is the ſoveraign God (as is proved) to make every Moral law good, refore to command it, rather then to make it good er commanding of it.

Theſis 19.

19. will of God is indeed the rule of all goodneſs, and ently of all Moral Laws, but we know there is *voecreti*, and *voluntas mandati*, the firſt of which, *viz.* l of Gods decree (as it appears in the execution of kes a thing to be good, whether it be creature or he ſecond of theſe, *viz.* the will of Gods command, the practiſe of ſuch a duty, the rule and law to hich is firſt made good (if it be a Moral Law) by dom and power of the will of Gods decree; ſo that l of God appearing in both theſe (*viz.* Gods deand commanding will) is the compleat rule of eoral Law: So that as no law is Morally good meerſe it is commanded, ſo neither is it thus good, unleſs e commanded. Gods will in all Moral Laws, is firſt them good, and then to command them, when thus far made good; both which together make ral Law.

Theſis 20.

20. rue that ſin is the tranſgreſſion of Gods Law; there ng therefore ſinful but it is the tranſgreſſion of w, and hence there is no obedience good, but what rmable unto ſome Law. But we muſt know that as ſſion of any law doth not make a thing morally ſinthen to break a ceremonial Law would be a Mo- ſo alſo obedience to every Law doth not make Morally lawful and good (for then obedience to monial Law, muſt be a Moral obedience;) Moral eſſion therefore is a breach of ſuch a Law, which a thing becauſe it is evil, as Moral obedience is formity to ſuch a Law which commands a thing it is good: not that any thing is Morally evil in it ore it be forbidden, for then there ſhould be a Moe before, and without any Law to forbid it, which abſurd; but becauſe a thing is evil in it ſelf, and fore forbidden, it is therefore morally evil: y and doth make it *fundamentally evil* before it be en, but it is not *Morally evil* until it be forbidden. e may be ſaid concerning Moral obedience accordny moral law: No man ſhould therefore think,

that this description given of a moral law, should
casion to any to imagine, that some things are
good or evil, before any law passe upon them,
therefore there are some duties, and some sinnes
are so without and before any law of God. Fo
that things good in themselves must be command
they are not moral duties, yet withal they are t
commanded, because they are good in themsel
true that by the verdict of some of the Schoolme
duties are morally good, before any law comma
(as to love and magnifie God) and that some sin
curse and blaspheme God) are morally evil, be
law forbids them: but (to omit other answers)
suppositions may be rationally made (which son
yet it may be upon good grounds denyed, t
duty can be morally good, or any sin morally ev
some law passe upon them either to command c
the same. 'Tis indeed suitable and meet in nature
to love God, and unsuitable and unmeet to blaspho
hate God; but such suitablenesse or unsuitablen
they make things fundamentally good or evil,
cannot make any thing morally good or evil, un
suppose some Law; for it would be in this case w
as 'tis in brute creatures, who do many things u
(as to eat up and destroy their own young) whic
not morally sinful, because they are not under a
law; and * one of the most ancient and best of the
men, though he thinks that the observance of the
before *Moses* time was not *secundum rationem præ*
debitè fieri, i. was not actually commanded; yet
was *secundum rationem honesti, hoc est dignè fieri, i.*
congruous, and a thing meet and worthy to be o
even from the first creation; But will any of o
versaries hence say, that because it was meet and
to be observed, that therefore it was a moral l
the beginning of the world, while it had no comm
is by them supposed) to be observed? For it must b
thing meet and congruous, and worthy to be o
of man, which when it is commanded, makes it
moral law, for then the Law commands a thing
good, and because 'tis good it is therefore comm
which goodnesse we must a little more narrowly n
quire into.

* Alex: Hal: *part.* 3. *q.* 32. *Art:* 1.

21. *Thesis* 21.

If it be demanded therefore, What is that good

aw for which it is therefore commanded? The An-
given by *Vasques*, *Suarez*, *Smisinga*, and most of
olmen, and sundry of our own Writers, that it
ng else, but *That comely sutableness and meetness in*
g commanded unto humane nature as rational, or
n as rational, and consequently unto every man. When
Rational, I understand as Master *Ironside* doth, *Irons: q.2.c. 8.*
right reason neither blinded nor corrupted doth
When I say as sutable to man, and consequently to
an, I hereby exclude all Laws meerely Judici-
Evangelical from being Moral, the first of
re sutable to some men onely, the other are not
o some men as men, but to man as corrupt and
nd therefore bind not all men, but onely those a-
hom they are sufficiently and actually promulga-
s evident, *Rom.* 10.14. *Joh.* 15.22. But Moral Laws
de to all men, and have an inward meetness and
y to be observed of all men: For look as when
l gives Laws to any particular Nation, whether im-
by himself, or mediatly by man, he ever makes
able to the peoples peace and good of that Nati-
when he makes Laws binding all mankind in all
he makes them sutable to humane nature or all
therein. And look as National Laws binde not
by the meer will of the Law-giver, but from the
ess and sutableness in the thing unto their com-
d; so here Moral Laws which concern all Nati-
d not meerly because of the will of God (which
is sufficient to binde all men, if he had pleased
o more in Moral Laws) but also because of some
se in the things commanded, which is nothing else
n sutableness as is mentioned unto the common
man. What this sutableness to humane nature is,
shew in due place; mean while, I do not under-
sutableness to humane nature, the inclination of
nature now corrupted by sinne; for infused
ernatural vertues and graces (to which there-
mane nature is not inclined) are (as *Vasques* truly
ngly maintains) in some sense natural and good
selves, not because humane nature is inclined
but because they are very congruous and consen-
thereunto, and perfecting humane nature, as such,
equently sutable thereunto. A good is said to be
delectabile in respect of some profit or delight

* Driedo *de lib: Christ: lib: 3. cap. 3. Vasquez.* To: 2: Dis: 12.

Suarez metaph. Disp. 10. *Sect.* 2 *Suriſinga de Deo. Tract.* 3. *Disp.* 1. *Sect.* 52

which comes to man by it, but *bonum honeſtum in moris* (as *Suarez* and his fellows call it) conſiſts in of decency, comelineſs and ſweet proportion betwe an act, and ſuch a nature as acts by right reaſon; to nature it is exceeding comely and ſutable, wheth profit or delight come thereby yea or no. As the divine nature, it's exceeding beautiful and cor it (and therefore good in it ſelf) to be bounti merciful, and to do good unto the creature, althc profit could come to him thereby: It is Gods natu may ſo ſay, ſo to do; ſo tis in humane nature, its a thing to honour parents, reverence Gods Name, t ving and merciful to all men, in heart, word and d give God a fit and the moſt meet proportion of t ſolemn ſervice of him, who allows us many days t our own good; this is good nature, and being thus and ſutable to it, this and ſuch like things are th good in themſelves, though perhaps neither p pleaſure ſhould come unto man hereby: And h well obſerved by ſome of the Schoolmen, that ri ſon doth not make a thing Moral, but only judge diſcerneth what is Moral; for right reaſon doth n a thing ſutable, but only ſeeth whether it be ſo o thing may be ſutable before right reaſon ſee it, ye 'tis preſented to reaſon it ſees it ſutable, as the white before the eye ſee it, yet when the eye dot it appears white alſo: It may be a meet and come to give God a ſeventh part of our time, though n reaſon can of it ſelf find our ſuch a meet proportio when reaſon ſees it, it's forced to acknowledge a neſſe of equity, and ſutableneſſe therein, as ſhall h appear.

22. *Theſis* 22.

But here let it be obſerved, that although al Laws are thus ſutable to mans nature, yet they all alike ſutable thereunto, and conſequently not good in themſelves; for ſome Laws are more imm ſutable and good, others mediatly: And as *Walæ* obſerves out of *Scotus*, that there is a double M "the firſt is *de lege naturæ ſtrictè ſumpta*, i. e. ſuch "are ſo deeply engraven upon nature, as that the "ciples cannot be blotted out, but by aboliſhing "ture. The ſecond is, *de lege naturæ latè ſumpta*, ar "Laws do much depend upon the will of the Law

Wal. diſput. de prac. ca 3.

t they are very congruous and ſutable to humane
e, even from the light of thoſe principles of nature.
nce I ſuppoſe it will follow, that the law for a ſe-
art of time to be dedicated to God, may well bee
l law, although it depends much upon the will of
w-giver, and is not ſo immediately written upon
eart, nor ſo equally ſutable to human nature, as
v of love and thankfulneſſe to God our Creator
(as *Cameron* well obſerves) that ſome things which
d of themſelves have more of Gods Image ſtamped
nem, ſome have leſſe of it: and hence it is that though
all lawes are good in themſelves, yet not equally
ere is more unſuitableneſſe to hate and curſe God,
o luſt after another mans houſe or ſervant, and yet
are evill in themſelves and breaches of morall

Camer. Pral. in Mat. cap. 16.

Theſis 23. 23.

ee therefore it follows, that becauſe morall pre-
are of ſuch things as are good in themſelves, they
erefore perpetuall and unchangeable, and becauſe
re in this reſpect good in themſelves, to wit, becauſe
re ſuitable and comely to mans nature as rationall;
alſo they are univerſall: ſo that perpetuity and u-
ality ſeem to be the inſeparable adjuncts, rather than
ſſence of a morall law: yet when they are called
tuall and unchangeable, we muſt underſtand them
pect of Gods ordinary diſpenſation; for he who is
reat Law-giver may and doth ſometime extraordi-
diſpenſe with morall lawes. *Abraham* might have
his Sonne by extraordinary diſpenſation: *Adams*
es and Daughters did marry one another by ſpeci-
mmiſſion, which now to do ordinarily would bee
tuous, and conſequently againſt a morall Law, as
ident, *Leviticus* 18. Onely let it be here remem-
, that when I call morall Lawes perpetuall and uni-
ll, that I ſpeak of ſuch lawes as are primarily mo-
, which do firſtly and originally ſuite with humane
re: for lawes as are at ſecond hand morall and as
ere accidentally ſo, may be changeable as hereafter
appear.

Theſis 24.

w theſe things may evince the morality of of a 7th part 24.
of

of time, will be difficult to conceive, unleſſe ſ
enquiry be made, to wit, when and by what rules
be known that any Law is ſutable and agreeable u
mane nature, and conſequently good in it ſelf? F
ſolution of which doubt, there is great ſilence gener
moſt Writers: Biſhop *White* endeavours it by giving
rules to cleare up this miſt; but (*pace tanti v*
much fear that he much darkens and obſcures the
herein, and muds the ſtreams. For 1. Becauſe th
bath is not ſimply Moral, but hath ſomething poſit
it, he therefore makes it temporary, as appears in h
cluſion of that diſcourſe: when as 'tis evident by h
confeſſion, that ſome Laws poſitively Moral are g
and univerſal. "For Laws poſitively Moral (he
"are either perſonall only, as was *Abrahams* con
"out of his own Countrey, *Gen.* 12.1. Some are fo
"Nation or Republick only, *Exod.* 22. 1. 3. 7. Som
"common and general for all mankinde, as the L
"Polygamy. 2. He ſeems to make Laws ſimply a
tirely Moral to be ſuch as are in their inward n
Morally good, before and without any external in
tion of the Law-giver: Now if by external impoſiti
means the external manner of Moſaical adminiſtratio
the Law, there is then ſome truth in what he affi
for doubtleſs before *Moſes* time the Patriarchs had th
revealed after another manner; but if by external i
ſition be meant external Revelation, whether imm
ately by God himſelf unto mans conſcience, or medi
by man, then its moſt falſe that any thing can be Mo
good or evil, much leſſe entirely and ſimply ſo, be
and without ſome ſuch Law: for though it may be
and ſutable to man before a Law paſſe upon it, yet not
can be Morally good or evil without ſome Law, for
there ſhould be ſome ſin which is not the tranſgreſſio
a Law, and ſome obedience which is not directed by
Law, both which are impoſſible and abominable. 3.
"makes Moral Laws by external impoſition and con
"tion only, to be ſuch, as before the external impoſ
"of them, are a diaphorous, and good or evil onely
"reaſon of ſome circumſtance. When as we know that
ſuch Laws as are moſt entirely Moral, yet in reſpect
their inward nature generally conſidered, they are ind
rent alſo: for not to kill and take away mans life is a
rall Law intirely ſo, yet, in the general nature of it,
indiffer

White Treat: of Sab: day, *p.* 26.28.

rent, and by circumstance may become either lawful awful; lawful in case of war or publique execu- justice; unlawful out of a private spirit and per- evenge. In one word, the whole drift of his dis- herein, is to shew, that the Sabbath is not Moral, and would prove because the Sabbath is not simply and y Moral, (which is a most feeble and weak conse-) and this he proves, "because the Sabbath day (in respect of its inward nature) no more holiness goodness than any other day, all the days of the k being equally good by Creation. But he might well that the day is not the Law of the fourth Command- but the keeping holy of the Sabbath day, which ing inwardly good, and entirely Moral if we speak ne day: Nay, (saith the Bishop) the Law of nature *Ibid.* eth that some sufficient and convenient time be set for Gods worship; if therefore some day be Moral, ugh all dayes by Creation be indifferent and equal, ding to his own confession, what then should hinder *ta pars*, or the seventh part of time from being ? will he say because all days are equally holy, and by Creation? then why should he grant any day at be entirely Moral in respect of a sufficient and nient time to be set apart for God? If he saith the and imposition of the Law-giver aboliseth its Mora- ecause he bindes to a seventh part of time; then we hew that this is most false and feeble in the sequel.

Thesis 25.

ere are therefore four rules to guide our judgements herein, whereby we may know when a Law is su- and agreeable to humane nature, and consequently in it self, which will be sufficient to clear up the Law Sabbath, to be truly Moral (whether in a higher or degree of Morality it makes no matter) and that it a Law meerly temporary and ceremonial. 25.

Such laws as necessarily flow from natural relation, between God and man, as well as between man and these are good in themselves, because suitable and uous to humane nature: for there is a decency and comeliness to attend to those rules to which our re- s bind us. For from this ground the Prophet *Mala-* alls for fear and honour of God as Moral duties, be- they are so comely and seemly for us, in respect of

the

the relation between us, If I be your Lord, and M
and Father, where is my fear? where is my honour
1. 6 love also between man and wife is prefſed as a
ly duty by the Apoſtle, from that near relation betw
them, being made *one fleſh Epheſ.* 5. 28, 29. the
ſcarce any who queſtion the morality of the duties
ſecond Table, becauſe they are ſo evidently comely, ſu
and agreeable to humane nature, conſidered relativ
man ſtands in relation to thoſe who are or ſhould b
him as his owne fleſh; and therefore he is to hono
periors, and therefore muſt not kill, nor ſteale, nor ly
covet, nor defile the fleſh, *&c.* but the morality of
rules of the firſt Table is not ſeene ſo evidently, b
the relation between God and man, which makes
comely and ſuitable to man, is not ſo wel conſidere
if there be a God, and this God be our God, accor
the firſt Commandment, then it's very comely and
for man to honour, love, fear him, delight, truſt i
&c. and if this God muſt be worſhipped of man, in r
of the mutual relation between them, then 'tis comely
meet to worſhip him with his owne worſhip, accord
the ſecond Commandment, and to worſhip him wi
holy reverence according to the third Commandr
and if he muſt be thus worſhipped, and yet at all
(in reſpect of our neceſſary worldly imploiments) cam
ſo ſolemnly honoured and worſhipped as is comel
meet for ſo great a God, then 'tis very fit and come
all men to have ſome ſet and ſtated time of worſhip
cording to ſome fit proportion, which the Lord o
onely can beſt make, and therefore a ſeventh pa
time which he doth make, according to the fourth
mandment.

2. Such laws are drawne from the imitable Attri
and Works of God, are congruous and ſuitable to
nature: for what greater comelineſſe can there b
what can be more ſuitable to that nature which is imm
ately made for God, then to be like unto God, and t
tend unto thoſe rules which guide thereunto? Hence
merciſull to men in miſery, to forgive our enemie
thoſe that do us wrong, to be bountifull to thoſe tha
in want, to be patient when we ſuffer evill, are all m
duties, becauſe they are comely and ſuitable to man,
that becauſe herein he reſembles and is made like
God: hence to labour ſix dayes and reſt a ſeventh
m

because a comely and suitable duty, and that be-
herein man follows the example of God, and be-
most unlike unto him. And hence it is that a seventh
f rest cannot be urged upon man to be as much
as a seventh day of rest, because man hath Gods
e and patterne in resting a seventh day, but not in
any seventh yeare; God never made himselfe an
e of any ceremonial duty, it being unsuitable to
rious excellency so to do, but onely of morall and
ll holinesse; and therefore there is somewhat else
enth day that is not in a seventh yeare: and it is ut-
lse to think (as some do) that there is as much e-
r the observation of the one as there is of the other.
ere by the way may be seen a grosse mistake of Mr. Prim. *par.* 2. *cap.* 7. *Sect.* 13, 14, 15.
ose, who would make Gods example herein not to be
lly imitable of us, nor man necessarily bound there-
, it being not naturally and in respect of it selfe
ble, but onely because it pleaseth God to command
o to doe: as also because this action of God did not
from such attributes of God as are in their nature
ble, as mercy, bounty, &c. but from one of those
utes as is not imitable, and which we ought not to
te, *viz* his *omnipotency*. But suppose it did flow from
nipotency, and that we ought not to imitate his
otency, and that we who are weakenesse it selfe
imitate omnipotent actions, yet its obvious to com-
nce, that such acts which arise from such attributes
not be imitated of us, in respect of the particular
which are produced by them, yet in the actings
attributes there may be something morally good
is imitable of us. As for example, though we are
imitate God in his miraculous works (as in the
g of *Sodome* and such like) yet there may be that
and wisdome of God shining therein which we
to imitate; for we ought to see before we censure
ondemne, as God did in proceeding against *Sodome*.
s in this extraordinary worke of making the World,
ein although we are not to goe about to make ano-
world within that time as God did, yet therein the
r and rest of God was seen, which is imitable of
which labour and rest as they are morall du-
so they are confirmed by a morall example, and
fore most seemly and comely for man to imitate from
an example: "And whereas he affirmes that this
example

" example was not Moral, becauſe it was not in it ſel
" table, being grounded onely upon Gods free-will:
reaſon is weak; for to labour in ones Calling is wi
controverſie a Moral duty (as idleneſſe is a Moral
yet if one would ask why man is to labour her
not rather to lead a Contemplative life in the viſic
fruition of God immediately? I ſuppoſe no reaſon c
given, but the good pleaſure of God, who in his
wiſdome ſaw it moſt meet for man to ſpend ſome pr
tionable time in labour for himſelf, and ſome in r
God, whereunto he gave man ſuch an eminent ex
from the beginning of the world. Maſter *Primroſe* c
deny, but that a convenient time for labour and reſt i
Ibid. neral, is Moral. " But (ſaith he) if God had not declar
" will by a Commandment particularly to labour ſi
" and reſt the ſeventh, the Jews would not have th
" themſelves bound to this obſervation from Goc
" ample onely; which ſhews that there is no Mo
" in it to binde the conſcience for ever. But it may
well doubted, whether acts of bounty and mercy (to
he thinks we are bound meerly from Gods exampl
reſpect of the particular application of theſe act
enemies of God and of our ſelves as well as to frienc
of binding vertue meerly by Gods example, unleſ
had a commandment thereunto: For in Moral pr
as the thing is commanded becauſe it is good, ſo 't
* *Vid. Theſ. 9.* Morally good * unleſſe it be comanded: but ſuppoſ
Gods example of labour ſix dayes, and reſt the ſev
ſhould not have been binding as other examples,
there had been a commandment for ſo doing; yet t
no argument that this example is not moral at all
onely that it is not ſo ‖ equally Moral and known
‖ *Præceptorum moralium triplex eſt gradus, &c.* Aqu. 1. 2. q. 100. art. 11. ſo, as ſome other duties be; for man may ſpen
much time in labour, and give God too ſhort or too
time for reſt: if therefore he wants the light of a
mandment or rule to direct and guide him to the
and moſt meet proportion of time for both, is he n
hereby to break the rule of Morality, which conſi
hath been ſhewn) in that which is moſt ſutable, c
and convenient for man to give to God or man?
Commandment therefore in this caſe meaſuring ou
declaring ſuch a proportion, and what time is moſt
venient and comely for man to take to himſelf for la
or to give to God for reſt, it doth not aboliſh the Mo

example; but doth rather eſtabliſh and make it; out the moſt comely and meet proportion of time our and reſt, and therefore ſuch a time as is moſt n it ſelf, becauſe moſt comely and proportiona- which being therefore commanded, is a Moral du- an, and the example hereof Morally binding in

uch Laws which mans reaſon may ſee, either by in- ght, or by any other external help and light to be d good and fit for man to obſerve, ſuch Lawes are ous and ſutable to humane nature. I ſay by any *l help*, as well as by *innate light*, for neither inter- or external light do make a thing juſt and ſutable , no more than the light of the Sun, or the light of horn do make the Kings high-way to the City, but nely declare and manifeſt the way, or that which in it ſelf before: Hence it comes to paſſe, that al- n mans reaſon cannot ſee the equity of ſome Laws, *enter* by innate light, before it be illuminated by external light, yet if by this external light the minde e equity, juſtice, and holineſs of ſuch a Law, this may ntly argue the Morality of ſuch a Law, which was d good, before any light diſcovered it, and is now ered onely, not made to be ſo, whether by internal ernal light: " And hence *Aquinas* well obſerves, Moral Laws (which he makes to be ſuch as are gruous to right reaſon) ſometimes are ſuch, as not y command ſuch things which reaſon doth rea- ſee to be comely and meet, but alſo ſuch Laws a- which mans reaſon may readily and eaſily erre and ſtray from that which is comely & meet. And hence at although no reaſon or wit of man could ever have out the moſt juſt and equal proportion of time, or proportion is moſt comely and ſutable, or that a ſe- part of time ſhould have been univerſally obſerved y to God; yet if any external light and teaching bove, ſhall reveal this time, and the equity and ſuta- ſe of it, ſo that reaſon ſhall acknowledge it equal od, that if we have ſix days for our ſelves, God have one for himſelf, this is a ſtrong argument that command is Moral, becauſe reaſon thus illuminated t but acknowledge it moſt meet and equal: For h reaſon may not by any natural or innate light y ſee that ſuch a diviſion of time is moſt ſutable, and

Aquin: 1. 2. q. 99. art. 2. & 100. art. 2.

yet

yet may readily erre and misconceive the most f
and convenient proportion and division of time, i
a sufficient proof of the Morality of such a comma
the congruity and equity of it be discerned *consequen*
ly (as we say) and by external light.

4. Whatever Law was once writ upon mans he
pure nature is still sutable and congruous and conv
to humane nature, and consequently good in it se
Moral. For whatever was so writ upon *Adams* hea
not writ there as upon a private person, but as a co
person, having the common nature of man, and st
in the room of all mankind: Hence as nothing wa
then but what was common to all men, so such
thus writ were good for all men and sutable to all n
being most injurious to God, to think that any thi
should be imprinted there: if therefore it be prove
the Law of the Sabbath was then writ upon mans
then it undeniably follows that it is meet and suta
all men still to observe a Sabbath day; and indeed
right understanding of what is sutable to man as
and consequently Moral, there is nothing more he
then to consider of our primitive estate and what w
table to our nature then; for if that which is Mo
marriage is to be searched for, in the first and
Records of our first Creation by the appointment
Saviour; I then know no reason (whatever others c
but Morality in all other Laws and duties is there
sought also; for although our original perfection i
defaced and lost, and in that respect is a *merum n*
(as some call it) yet it had once a being, and the
in this controversie we may lawfully enquire after
sidering especially that this being which once it ha
be sufficiently known by the contrary being of un
corruption that is in us now, as also by the light
Scriptures, in which the searcher and maker of all
declares it unto us, and indeed there are many Moral
which will never appear good and sutable to man,
ther hard and unreasonable (because impossible
we see and remember from whence we are fallen
what once we had.

Thesis 26.

26. If therefore a Moral Law command that which is s
to humane nature, and good in it self, then it fol
from hence, (which was toucht before) that

ration of something in a law, doth not alway take morality from a law, for *divine determination* is mas no more but a plain and positive *declaration* of that s suitable, just and good, and equall for man to obw know that which points out and declares unto us the y of a law, cannot possibly abolish and destroy such for a moral law cõmanding that which is suitable & s hath been shewn) it is impossible that the Cõmandhich *determineth* & directeth to that which is good, this determination it should overthrow the being a good law, nay verily, particular *determination* and ness (as some call it) is so farre from abolishing, as ather addes to the being, as well as to the clearing manifestation of such a law. For if it be not sufficto make a morall law, that the thing be good in it ut that also it must be commanded; then the comment which many times onely determines to that s good (and consequently determination) doth adde e being of a moral law.

Thesis 27.

27.

Vid. Course of conformity, *pa.* 114.

re is scarce any thing but it is *morally indifferent*, unlls under some divine determination: but divine ination is two fold, 1. Of such things which are d, fit, or needfull for man to observe without a nd, as Sacrafices and Sacraments, and such like: rein, in such lawes, positive determination may well inconsistent with morality; and it may be aid, that such a law is not morall but rather posind thus the learned sometimes speak. 2. Of such as are equall, good in themselves, needfull and for man; and here particular determination and y may kisse each other, and are not to be opposed another: and hence it is, that if Gods Commandositive determines us to observe any part of instiworship (suppose Sacraments or Sacrifices) yet such are not morall (although it be moral in generall ship God after his own will;) because the things lves are not good in themselves, nor needfull: but shall determine us to observe a Sabbath day, this ination doth not take away the morality of the nd; because it being good in it selfe to give God eetest and fittest proportion of time for holy Rest, e commandment declaring that this seventh part,

or ſo, is ſuch a time, hence it comes to paſſe, t
time is good in it ſelfe, and therefore *determinatio*
commandment in this caſe, doth not aboliſh the m
hereof. It is a morall duty to pay tribute to *Cæſar*,
to *Cæſar* that which is *Cæſars*: hence becauſe a m
give too much or to little to him, that determ
which directs us to that particular which is *Cæſars*
moſt meet for him to receive, and us to give, that is
it ſelfe, and is therefore morall; ſo prayer is a mo
ty, but becauſe a man may be tempted to pray to
elſe too ſeldome, hence determination of the fitt
this fitteſt ſeaſon, makes this or that morall. So 'tis
the Sabbath. I do willingly and freely profeſſe thu
with our Adverſaries of the morality of the Sabbat
it is a morall duty to give God ſome time and da
ly Reſt and worſhip, as 'tis morall to give *Cæſar*
and to pray to God: but becauſe we may give G
many dayes or too few, hence the determination
moſt meet and fitteſt proportion of time and par
ly of this time, makes this and that to be alſo moral
day at all in generall was good and fit for man to
God, and God ſhould notwithſtanding comm an
venth day, then the commandment of ſuch a day w
poſitive determination could not bee morall an
then the determination of ſacrifices and ſuch like
every day (ſay ſome of our Adverſaries) *ſome day*
thers of them,) being acknowledged to be equall,
good, and moſt meet to give God, hence it is that
mination of a ſeventh day doth not aboliſh but c
that which is morall, becauſe it points out unto m
which is moſt meet and equall: Hence therefore
lows, that a ſeventh day is therefore commanded,
it is good, and not good meerly becauſe commanded
termination alſo, declaring what is moſt meet,
reth hereby that this commandment is alſo moral
not meerly poſitive and ceremonial: which not bei
conſidered by ſome, this fourth commandment (
ſome more poſitiveneſſe and determination then di
the reſt) hath therefore been the chief ſtumbling ſto
rock of offence to many againſt the morality of it, by
they have miſerably bruiſed themſelves, while the
endeavoured to deſtroy it, upon ſo groſſe a miſtake.

Theſis 28.

28. It is true that God out of his abſolute ſoveraigu

pleasure of his will, might have determined us to
ve a fourth, a ninth, a twentieth part of our time in
rest more or lesse, as well as to a seventh; yet let us
der of God as acting by counsell, and weighing and
dering with himselfe, what is most meet and equall,
what *proportion* of time is most fit for himself; and then
leave of better thoughts, when I see better reason) I
se no man can prove (unlesse he be made privy to
unknown secrets of the wisdome of God) that any o-
proportion had been as meet as this now made by the
ll determination of God: there was not therefore the
and soveraigne will of God which thus determined
s seventh part of time, but also the wisdome of
which considering all things saw it most meet and
le for man to give, and God to receive from man, and
fore being commanded, and thus particularly deter-
d, becomes morall.

Thesis 20.

that commandment be moral which is therefore com- 29.
ed because it is good, then hence it follows in
econd place, that such lawes onely are not morall
, which are known to all men by the light of corrupt
e: For as hath been already said, a law may be holy,
ood, suitable and meet for all men to observe, whe-
he light of corrupt nature, by awakening or sleeping
ples (as some call them) know it or no, and such a
yness and suitableness in such a law is sufficient to
it morall. There were many secret morall sinnes in
which he never saw, nor could have seen by the light
rupt nature, untill the law fell upon him with migh-
acy and power, *Romans* 7. for God is not bound to
his morall laws to what our corrupt minds are actu-
ble of themselves to see, any more than to what our
pt wils are actually able to doe: If the light of na-
e imperfect in us since the fall (which no wise man
s of) then there may be many things truely morall,
h the light of nature now sees not, because 'tis im-
ct, which in its perfection it did see; and this consi-
ion of the great imperfection of the light of nature, is
sufficient for ever to stop their mouths and silence
hearts, who goe about to make an imperfect light
w of nature, the perfect rule and onely measure of
l duties; and who make so narrow a limitation of that
h is morall to that which is thus imperfectly naturall:

'tis not now *lex nata*, but *lex data*, which is the r
morall duties: the whole Scriptures contain the perfec
of all morall actions, whether mans corrupted and i
fect light of nature see them or no. It is a common, but
perilous, and almost groundlesse mistake of many
controversie, who when they would know what is
and what is not so, of such things as are set down i
Scriptures, they then flye to the light of corrupt n
making it to be the supreme Judge hereof, and the
to examining of them, whether they are seen by th
of nature or no, which is no lesse *folly* than to set up
rupt and blind Judge to determine and declare that
is moral, to make the perfect rule of morality in Scr
to bow down it's back to the imperfection and wea
of nature, to pull out the Sunne in heaven from giving
and to walk by the light of a dim candle, and a st
snuffe in the socket almost gone out; to make the horn
of natural light, the perfection of learning, of the dy
matters in moral duties; to make *Aristotles* Ethicks a
pleat a teacher of true morality, as *Adams* heart in inno
and in a word, to make man salne and in a manner pe
corrupt and miserable, to be as sufficiently furnishe
knowledge of moral duties, as man standing, when h
perfectly holy and happy. Imagine therefore
the light of nature could never have found out one
seven to be comely and most meet for man to give unt
yet if such a proporcion of time be most meet for man
to God, and it appears so to be when God reveals it,
and should then be accounted a moral law, althou
light of nature left in all men could never discern it.
Schoolmen, and most of the popish generation not
dering these things (which notwithstanding are so
their own principles) have digged pits for themselv
made snares for some of their followers, in abolishin
fourth Commaandment from being (in the true sense
moral, becaus they could uot see how such a speci
of time, *viz.* a seventh part, could be natural, or by th
of corrupt nature discernable; which things so discer
they sometimes conclude to be onely moral. But how
the light of corrupt nature may discern this propo
shall be spoken to in its proper place.

Thesis 30.

y, those things which are thus commanded, because
e good, be Moral, then the whole Decalogue may
ppear to be the Moral Law of God, because there
w in it, which is therefore good onely because
mmanded, but is therefore commanded, because
od and suitable to humane nature: When I say,
to humane nature, I doe not mean humane na-
nsidered absolutely, but relatively, either in rela-
God, or relation unto man: for not only the light
re, but of common sense also, bear witnesse that
precept of the second Table, wherein man is consi-
n relation to man, is thus farre good: for how come-
good is it to honour Parents, to be tender of other
ves and comforts, to preserve ones self and others
thy pollutions, to doe no wrong but all the good
to other mens estates? &c. Nor doe I think
y will question any one Commandment of this Ta-
e good and suitable to humane nature, unlesse it be
imrod or *Brennus* (that professed he knew no great-
e, than for the stronger, like the bigger fishes of
, to swallow up the lesser in case they be hungry)
Turkish *Tartar* or *Cannibal*, or some surfetted
or, transformed into some licentious opinionist,
grown Master of his own conscience, and that
aciously out-face the very light of nature and com-
se, through the righteous judgement of God blin-
d hardning his heart: And if the Commandments
second Table be thus far good in themselves, are
se of the first Table much more? Is love to man
drawn out into all the six streams of the second
) good in it self, and shall not love to God, drawn
he four precepts of the first Table, as the Spring
hence all our love to man should flow, much more?
streams Morally sweet, and is not the spring it self
same nature? Love to God, and love to man are
mmon principles (saith *Aquinas* truly) of the
nature; and all particular precepts (saith he
s unawares) are conclusions flowing from these
les, out of *Mat.* 22. And are the principles good in
lves, and suitable to humane nature, and do not all
nclusions participate of their nature? For what are
ticular precepts, but particular unfoldings of love
, and love to man? If all the precepts of the second

Table be morall, which do onely concerne man, should any of the first fall short of that glory, whi immediately coucerne God? Shall man have six, a of them morally good, and God have but foure, and one or more of them not so? Is it comely and good to God to be our God in the first Commandment, to w him after his owne minde in the second, to give hi worship with all the highest respect and reverence Name in the third, and is it not as comely, goo suitable, that this great God and King should have magnificent *day of state* to be attended on by his poor vants and creatures, both publikely and privately, wit ciall respect and service, as oft as himself sees meet which we cannot but see and confesse to be most equ just, according to the *fourth Commandment*? If life must be divided into labour and rest, is it r quall and good if we have six dayes, that God have a seventh? If the bruit beasts could speake would say that a seventh dayes rest is good for *Exod.* 23. 12. and shall man (who hath more cau more need of rest, even of holy rest) say that it is no for him even to rest in the bosome of God himsel which he is called this day? Take away a sabbath can defend us from Atheisme, Barbarisme, and all n of Devilisme and prophanesse? And is it evill t want it, and shall it not be good to have it? I conf God had commanded a perpetuall Sabbath, it had no been good, but simple, to observe any set Sabbath: God will have man to labour for himselfe six daye this labour be morally good being now commanded; it not then as good to observe a seventh in rest t being also commanded of him?

Thesis 31.

31. *Aqu.* 1. 2, q. 98. Art. 5. *Zanchy* in 4. Præc.

It is therefore at least an indigested assertion o who affirme, that the Decalogue sets out the precepts law of Nature, and yet with all doth superadde certa cepts proper to the Jewish people; in which last they say all men are not bound to the observance t (and they produce the fourth Commandment for but in respect of the first they are: But although application of a law, something may be proper Jewish people, yet (with leave of the learned) th never a law in it but it is morall and common to al to make any law in the *Decalogue proper*, is an as

spr

from a falſe and blinde principle, *viz.* That onely is morall which is naturall; not naturall, ble to humane nature, but which is ſeen and by the common light of corrupt nature without the any externall uſher or teacher. If alſo any lawes ecalogue be proper, how will any finde out and morall lawes which concerne all, from proper laws ppertaine onely to ſome? For if God hath made ingling, and not ſevered morall lawes by them- then man hath no law or revelation by any diſtinct red lawes left unto him, to diſcerne lawes proper liar, from lawes morall and common, which how us it may be to mens ſouls to be left to ſuch nty, as alſo how injurious to God, and croſſe to e ends in diſcovering morall lawes, let the wiſe ; for if they ſay that we muſt fly for helpe here- light of corrupt nature, then as hath been ſhewn, rfect light, and a blinde guide, and a corrupt uſt be the chief rule of diſcerning that which is om that which is peculiar and proper, for doubt- a kind of light is the light of corrupt nature.

Theſis 32.

chink that thoſe commandments onely are moral- 32.
which the Goſpel hath declared and confirmed to d by this ſhift they think to avoid the abſurdity to the blinde guide of corrupt nature to judge colours, *viz.* What is morall and what is not. Mr. therefore excludes the fourth Commandment from rall, the other nine being ratified by the light of el, which this (he ſaith) is not: but if his mea- that there muſt be a generall *ratification* of lawes y the verdict of the Goſpel, then the fourth Com- nt cannot be excluded from being morall, becauſe a *ratification* in generall from the Goſpell: for we read that the morall law is *holy, juſt and good*, and that Chriſt came not to deſtroy the leaſt jo t of the law, *Matth* 5. much leſſe a whole law of th Commandment. In the Goſpel alſo God promi- rite his Law upon our hearts, wherein the fourth dment is not excepted. But if his meaning bee t the Goſpell muſt particularly mention, and ſo *rticular ratification* (as it were) by name of eve- ll law, then his aſſertion is unſound; there being diclall lawes of *Moſes*, of which ſome are wholy

Moral, others containing in them something of c
and moral equity, which we have no expres me
in the blessed Gospel: and let him turn over
leaves of the Gospel, he shall not find that propor
time which himself affirms to be Moral in the fourt
mandment, to be expresly and particularly menti
the Gospel; and therefore that also must be exclud
being Moral upon his own principles, as well as w
contend for in this Commandment so to be.

Thesis 33.

33. "Some of those who maintain the Law of the
Prim 2.par.ca. "to be Ceremonial, affirm that every Law in th
6.S.8. "logue is not Moral, upon this ground, to wit,
Ironf. quæst. "the Law is called Gods Covenant, which Coven
2.cap.9. "shew from sundry instances, not only to compreh
"rals, but also Ceremonials: for they make it the
"lency of the Decalogue to comprehend, as a s
"tome, all Gods Ordinances, both Moral an
"monial, which epitome is more largely opene
"writings of *Moses*, where not only Moral, but al
"monial Laws are expressed and dispersed. An
"they think, that as the other nine are the summ
"epitome of all Moral Ordinances, so the fourt
"mandment which was kept with the practise of
"nies, was the summary and epitome of all the Ce
"all Ordinances, and hence the fourth Commandr
"comes Ceremonial. But for answer to this wily
unjustly father'd upon *Austin* and *Calvin* by some.
thus farre be granted, that as the word *Law* is so
taken more strictly for the Decalogue only, *Rom*
James 3. 8. and sometimes more largely, for the
doctrine contained in all the writings of the O
ment, wherein the Gospel also is comprehended,
7. *Psa.* 119. 151, 152. so the word *Covenant* is
taken more strictly for the Covenant of works, v
contained compendiously in the Decalogue only,
the finger of God, in two Tables, *Deut.* 4. 13, 14.
34.38. and sometimes more largely for all the h
tings of *Moses*, *Exodus* 24.7,8. and 34.10. *Levi*
Jer. 34.13. Now although all the writings of *Mo*
be called the Covenant, as it is largely taken, an
Covenant comprehends not only Moral, but Ce
Laws; yet they are never called That Covenan

rit by the finger of God in two Tables of ſtone, and
o *Moſes*: and in this ſtrict ſenſe the word Covenant
hends no other Laws but Moral, nor can the places
ts which they alledge evince the contrary, for in
ace of *Exodus* 24.7. it is not ſaid that the Tables of
venant, but the Book of the Covenant was read
audience of all the people; which Book, we rea-
knowledge to comprehend ceremonials as well as
; but not the Tables of the Covenant, of which the
on now is: ſo alſo when the Lord ſaith, *Exod.*34. 10.
e will make a Covenant, his meaning is, that he will
his Covenant by writing (as it is there ſet down
ſame Chapter) in which writing it is very true that
is mention made of many Ceremonial Laws; but
e this Covenant written by *Moſes* comprehends ſun-
remonial laws, will it therefore follow that the Ta-
f the Covenant written with the finger of God did
ce? No ſuch matter, and therefore there is an * expreſs
ence put in the ſame Chapter, *ver.* 27, 28. between
ovenant written by *Moſes*, and the ten Command-
written by the finger of God. But ſecondly, let it
nted that the Decalogue comprehends ſummarily all
aws which are particularly diſperſed here and there
writings of *Moſes*, yet it doth not follow, that there
be one Ceremonial law written by the finger of God,
ſted up in the Decalogue to be the epitome and ſum-
of all Ceremonial Laws elſewhere explained in the
ngs of *Moſes*: For all Laws, whether Ceremonial or
ial, may be referred to the Decalogue, as appendi-
it, or applications of it, and ſo to comprehend all
Laws as their ſummary. But ſuch a ſummary will
ay enforce a neceſſity of making any one of them
pitome of ceremonials, and the other nine of them
e Morals, for we know that many Judicial Laws are
prehended under Moral Laws, being referred as ap-
ices thereunto by *Calvin*, *Martyr*, *Chemnitius*, *Ames*,
undry others, and yet it will not follow from hence,
one of the Laws in the Decalogue muſt be a Judicial
as the ſummary of all Judicials, which are branches
e Covenant, as well as Maſter *Primroſe* his Ceremo-

* So *Junius*, *Willet*, in loc.

Theſis 34. 34.

hould not ſeem ſtrange that that law which in the ge-
l nature of it is Moral, may in the particular application

of

of it be unto a thing ceremoniall, and in this ref
cannot be denyed, but that the moral law may compr
all ceremoniall lawes; but it will not hence follow (
Primrose inferres) that one law in the Decalogue m
ceremoniall as the head and summary of all cere
lawes, becauſe we ſay, ceremoniall lawes may be
prehended under ſome morall law, as ſpeciall a
tions thereof: *ex.gr.* It is a morall law to worſhip G
cording to his own will, and not after mans inventi
the ſecond Commandment holds it forth: Now in th
plication of this law the Lord points out his own inſ
worſhip in ſundry ſignificant ceremonies, ſacrifices,
ments,&c. which particular inſtitutions (though ce
niall) are to be referred unto, and are comprehend
der the ſecond Commandment, which is a morall law
God will be worſhiped with his own worſhip acor
this Commandment, then its neceſſary for the Lord to
(and that under his Commandment) what thoſe i
tions be, wherein he will be worſhipped; many of
are ceremoniall, which are therefore directly compr
ded here.

Theſis 35.

35. There is therefore no neceſſity of making one l
the Decalogue to be ceremoniall, that it may be th
mary head of all ceremonials, *viz.* becauſe ceremoni
branches of the Covenant, which is the decalogue
upon the like ground there muſt be one judicial
alſo as the ſummary of all judicialls, nay one evang
law alſo as the head of all Evangelicals, ſprinkled
and there in *Moſes* his writings, of which we read, *I*
43. *Rev.*10. 6,7,8. with *Deut.*30. 12, 13. *Gal.*3. 8.
Gen. 12. 3. for judicials aud evangelicals are branch
the Covenant as well as ceremonialls, if Mr. *Pri*
his principle be true; but if by his own confeſſion
of them are moralls, and one of them onely the hea
ceremonialls, how ſhall judiciall and Evangelicall
maries come in? which either he muſt make room
the Decalogue, or acknowledge his foundation to be r
upon which he hath built one ceremoniall law amon
nine moralls.

Theſis 36.

36. It is true, that among men the ſame body of lawes
be framed up of divers articles, as Mr. *Primroſe* plead
that the Decalogue was ſuch a body as had ceremo

h morals, it can never be made good by any colour
, except it be that which we have shewn will as
enforce an Introduction of some one judicial and
Evangelical Law into the Decalogue, as well as
monial; but such a confusion of Law and Gospel,
icals and judicials, ceremonials and morals, the
God abhorres: For it neither suits with Gods wis-
d end in giving the law, nor yet with mans weak-
which God pitties) to make such a jumbling and con-
things together: for who can then tell what law
l, and what Evangelical, and what ceremonial, un-
e (as was shewn) by flying for light to the dictates
linct of nature, to shew unto poor deceitful man
wes are moral and what not, wherein the remedy
have been as bad as the disease.

Thesis 37.

37. here must be one law in the Decalogue, ceremoni-
at so the more Authority may be procured hereby
r. *Primrose* pleads) unto all Gods Ordinances, and
fore one of the ceremonials was written in the De-
ue with Gods own finger, and honoured with the
rerogatives as the moral lawes were, which were
diately spoken by God himself: Then (if this reaso-
solid) why was not one Judicial and another E-
cal precept alike honoured also? For was there
much need to procure Authority to this as well as
monials? and yet we see their Authority was
tly procured without being *shuffled into the Deca-*
and so might Ceremonials also?

Prim. part. 2. cap. 6. S. 8.

Thesis 38.

38. re were three sorts of Laws which are commonly
, and which were most eminently appearing among
ws,

1. Moral.
2. Ceremonial.
3. Judicial.

Thesis 39.

39. Moral respected their manners as they were men,
e therefore called Moral. The Ceremonial respected
s a Church, and as such a kind of Church. The
l as a Common-wealth, and as that particular Com-
wealth. Moral Laws were to govern them as an hu-
society, Ceremonial as a sacred society, Judicial

as

as a civil ſociety: Thus the Learned ſpeak, and beli
didly underſtood, are true.

Theſis 40.

40. The Moral Law contained in the Decalogue, is n
elſe but the Law of nature revived, or a ſecond ed
impreſſion of that primitive & perfect law of nature
in the ſtate of innocency was engraven upon man
but now again written upon Tables of ſtone, by
ger of God. For man being made in the Image
he had therefore the law of holineſs and righteouſ
which Gods Image conſiſted, written in his heart
ving by his fall broken this Table, and loſt this Ima
ther knowing or doing the will of God through th
of ſin now engraven on it; Hence the Lord hath i
pity made known his Law again, and given us a
py of it in the two Tables of ſtone, which are th
of that which was writ upon mans heart at firſt,
the firſt Table contains *Love to God in holineſſe*, the
Love to man in righteouſneſſe: which holineſſe and
ouſneſſe are the two parts of Gods Image which w
engraven upon mans ſoul, in his primitive and per
ſtate, *Epheſ.* 4.24. Nor indeed do I ſee how that
Argument will be otherwiſe anſwered, pleading for
fibility in man to keep the Law perfectly in his lap
fallen eſtate in this life, for, ſay they, God makes n
of impoſſible things, it being unjuſt for God to
and exact that of a man which he is not able to
which it is commonly and truly anſwered, That m
once power to keep the Law in his innocent eſtat
hence, though man be not able to keep it now, ye
may require it, becauſe he once gave him power
it; and that therefore it is no more unjuſt to exact
bedience which he cannot perform, than for a cre
to require his money of his broken debtour, or ſpen
who is now failed (as they ſay) and not able to
Man therefore having once power to keep the Law
now having no power, this argues ſtrongly that th
of the decalogue contains nothing but what was onc
ten as a Law of life upon his heart in his innocent e
for I ſee not how Gods juſtice can be cleared, if he
ſuch obedience in the Decalogue which is impoſſi
man to give, unleſs the very ſame law and power o
dience was written upon his heart at firſt: and there
is a wild notion of theirs who think that the Coven

hich God made with *Adam*, is not the same for mat-
the Covenant of works expreſt in the Moral law;
e that there is the ſame Image of holineſs and
ineſs required in the Tables of ſtone, as the con-
this Covenant, which was once written upon
art, and required in the ſame manner of him. Now
thus revived and reprinted is the Decalogue, be-
ſt natural and ſuitable to humane nature, when
ade moſt perfect, therefore it is univerſal and per-
the ſubſtance alſo of this Law being love to God
holineſs toward God, and righteouſneſs toward
Matth. 22.37,39. *Luke* 1. Hence alſo this Law muſt
moral, univerſal, and perpetual, unleſſe any
e ſo wicked as to imagine it to be no duty of uni-
perpetual equity, either to love God, or to love
erform duties of holineſſe toward the one, or
f righteouſneſs toward the other: Hence again, the
ommanded in this law are therefore commanded
they are good, and are therefore moral, unleſs any
ink that it is not good in it ſelf to love God or
e holy or righteous; and which is ſtill obſervable,
ſuch a love required herein, and ſuch a lovelineſs
n theſe laws, as that by vertue of theſe all our o-
e in other things, which are not moral, becomes
for there were many ceremonial obſervances, in
nd by which the people of God expreſt their love
as M. *Primroſe* truly concludes from *Deut.* 6.1,2, Par. 2. ca. 6. l. 12.
. and *Mat.* 22.37,38,40. but yet this love did ariſe
e of a moral rule, for therfore it was lovely to wor-
d in ceremonial duties, becauſe it was lovely to
God with his own worſhip (of which theſe were
which is the moral rule of the ſecond Command-
And hence M. *Primroſe* may ſee his groſſe miſtake
king one law of the Decalogue ceremonial, becauſe
mmary of the Decalogue being love to God and
o man, and our love to God being ſhewn in cere-
l as well as in moral duties, becauſe our love is
nd ſhewn in our obedience to all the Command-
of God, ceremonial as well as moral. For though
love in ceremonial duties, it is not ſo much in re-
themſelves, as in reſpect of ſome moral rule, by
of which ſuch duties are attended.

Theſis 41.

41. ceremonial law conſiſting chiefly of types and ſha-
ſ things to come, *Heb.* 8.5. and therefore being to
ceaſe

ceaſe when the body was come, *Col.* 2. 17. was not
perpetual (as the law moral) but temporary, and
ing power onely to the nation of the Jews and t
ſelytes, and not putting any tie upon all Nation
morall law did. Every ceremonial law was temp
every temporary law was not ceremonial (as ſon
is demonſtrable from ſundry judicials, which in th
minations were proper to that Nation, while th
polity continued, and are not therefore now to be

Theſis 42.

42. The *Iudiciall lawes* ſome of them being hedges
ces to ſafeguard both morall and ceremonial prec
binding power was therefore mixt and various,
which did ſafeguard any morall law (which is
all) whether by juſt puniſhments or otherwiſe,
Piſ. præfat. on Exod. morally bind all Nations: for as *Piſcator* argue
rall law is as good and as precious now in theſe
then, and there is as much need of the preſer
theſe fences to preſerve theſe lawes, in theſe tim
all times, as well as then, there being as muc
of the treading down of thoſe lawes by the wil
the world and brutiſh men (ſometimes even in C
now as then, and hence God would have all Na
ſerve their fences for ever, as he would have
preſerved for ever which theſe ſafeguard: but on
ſide theſe judicialls which did ſafeguard ceremon
which we know were not perpetuall, but prop
Nation, hence thoſe judicialls which compaſſe th
are not perpetuall nor univerſall; the ceremoni
pluckt up by their roots, to what purpoſe the
their fences and hedges ſtand? As on the con
moralls abiding, why ſhould not their judi
fences remain? The learned generally doub
affirme, that *Moſes* judicialls binde all nations,
forth as they contain any morall equity in them
morall equity doth appear, not onely in reſpe
end of the Law, when it is ordered for common
verſall good, but chiefely in reſpect of the law w
Vid. *Piſc. præf.* in Exod. ſafeguard and fence, which if it be morall, it's
and equall, that either the ſame or like judiciall fe
Vid *Iun.* de Pol. Moſ. cording to ſome fit proportion) ſhould preſerve it
cauſe 'tis but juſt and equall, that a morall
ver all law ſhould be nniverſally preſerved: from

way, the weakneſſe of their reaſonings may be ob-
who that they may take away the power of the ci-
igiſtrate in matters of the firſt Table (which once
in the Jewiſh common-wealth) affirm that ſuch
ower then did ariſe from the judiciall, and not from
rall law: when as its manifeſt that this his power
erving Gods worſhippure from Idolatrous and pro-
mixtures, according to the Judicial lawes, was no
ut a fence and ſafeguard ſet about moral command-
with fences and preſervatives are therefore (for ſub-
) to continue in as much power and authority now,
did in thoſe dayes, as long as ſuch laws continue in
orality which theſe preſerve: the duties of the firſt
being alſo as much Morall as thoſe of the ſe-
o the preſerving of which later from hurt and ſpoil
ect of their moralty, no wiſe man queſtions the ex-
his power.

Theſis 43.

erefore the queſtion be now made whether the law 43.
ourth Commandment be morall or no, we muſt then
ber that the true ſtate of the queſtion is not in this,
Whether the law of the Sabbath be a principle of the light
re, known and evident of it ſelf, or at leaſt ſuch as
an that hath the uſe of reaſon may readily finde out
ſome externall revelation (as Mr. *Ironſide* injuriouſly Ironſ. *queſt.* 2.
t, wraſtling herein with his own ſhadow, with many *cap.* 8.
of his fellowſhip in this controverſie.) For *morality*
h been declared) is of larger extent then ſuch a *natu-*
But the queſtion is, whether it is one of thoſe lawes,
is therefore commanded, becauſe it is holy, juſt and
n it ſelfe, whether man ſee it by any previous light
upt nature, I, or no; and being thus commanded as
law, whether it be not therefore of perpetual and u-
l obligation, binding all Nations and perſons in all
their *hearts*, *lives*, *manners*, to the obſervance thereof,
rt of *that holineſſe* we owe to God, and which God
es of men according to rules of morall equity:
he contrary, whether it be not rather a typical, cere-
l, figurative and temporary precept, binding only
erſons, or that one Nation of the Jews for ſome time,
e obedience of which law, Chriſtians (in reſpect of
v of God) are now exempted?

Theſis 44.

clearing up whereof it may not be amiſſe to take no- 44.
tice

tice of the agreement (at least in words) herein,
hands, even by those who oppose that *morality* of th
bath which we plead for. All sides agree in this, *viz.*
the law of this fourth Commandment concerning t
bath, is *moral*. But as the differences about the mea
Tu es Petrus are many, so here the difficulty lies to
how, and in what *sense* and *respect* it may be called
Ironſ. *quæſt.* 2. *cap.* 9. for M. *Ironside* expresly consents in this, *viz.* "Tha
"Commandments of the Decalogue are moral, bu
"one in his proportion and degree, and so (saith
"that of the Sabbath, it is moral for substance,
"for circumstance.

Prim. *par.* 2. *ca.* 6. *Sect.* 15. 19. "Master *Primrose* also (when he is awake) expre
"fesseth thus much, *viz.* That the Sabbath is mor
"foundation, end, marrow, and principal substanc
"that a *stinted time* is moral, and grounded on the
"ples of nature; and therefore the *Gentiles* (saith
"their *set days* of religion: and this (he tells us) is
"by the Gospel, which commendeth to the faith
"Assembling of themselves together for Word an
"ments, and consequently that they have *appointe*
"to attend upon them, wherein the Word of God
"and preached as *under the Old Testament every*
"*day*: nay, he yields yet more, *viz.* That not onely
"*times*, but that also there should be a *convenient p*
"*and suitable frequency of time* for Gods service, nov
"the Gospel, as under the Law; and therefore affirr
"the Jewish annual Feasts, and new Moons, being
"a year, or once a moneth, and so being rare and s
"could not teach us the convenient and most
"frequency of Gods publick service, as the Sabba
"which returned weekly, and therefore he saith,
"Commandment runs not thus, *viz.* Remember
"the *new Moons*, but *Remember to keep holy the*
"*day*. So that by M. *Primrose* concession, not only
"but a *stinted time*, not only a *stinted time*, but ali
"*convenient proportion* and *suitable frequency of tim*
"once in seven days, is morally holy by vertue
"fourth Commandment.

Gom. Invest. Orig. Sab. ca. 5. "*Gomarus* also concludes, that the publick worship
"required in the fourth Commandment, calls for o
"tion, not onely of *certain*, but also of *sufficient* da
"worship; and what these sufficient days be, is to
"thered from the fourth Commandment, *viz.* that

more *rare* and *leſſe frequent*, then the weekly Sabs of the *Iſraelites*, becauſe, if God (as he ſhews) lenged a weekly Sabbath of a ſtiffe-necked peoladen with the burden of many other Feſtivals Ceremonies, how then ſhould Chriſtians freed their yoaks and burdens, have them leſſe fre-it?

ter *Breerwood* alſo to the like purpoſe profeſſeth, Chriſtians ſhould not be leſſe devout and religious in ting the Lords day, then the Jews were in celetheir Sabbath, and his reaſon (labouring with *ice* of a contradiction) is this, *viz.* becauſe the obn of our thankfulneſs to God is more then theirs, al-the obligation of his Commandement to us in that is leſſe: for I confeſſe its beyond my ſhallowneſſe ceive, how the thankfulneſſe ſhould be more, and mmandment leſſe; unleſſe he will imagine ſome piſh work, as exceeds the command. *Breer*, p. 47, 48.

ius comes almoſt quite over the threſhold unto us, intains upon ſolid arguments, "that by the force analogy of this fourth Commandment, all the true hippers of God are bound to the exact obſervation e day in the circle and compaſs of ſeven; and then ducetb a cloud of witneſſes, both ancient Fathers, & ef of our late reformers, teſtifying to the ſame, moof one day in ſeven, which himſelf maintains; that er ſhall read him herein, would wonder how it ever enter into the hearts of learned men (as *White Dow*, the * Hiſtorian, and many others) to imagine about to befool the world, as if the morality of a day was the late and ſour fruit growing out of the d and rigid ſtock of ſome Engliſh Puritans and reS, wherein they are forſaken of all their fellowes, in all other things they ſo much admire in other ied Churches. It being therefore confeſſed on all that the Sabbath is morall (though I confeſſe at imes our Adverſaries unſay this, at leaſt in their arss,) the Controverſie therefore onely lies in this, *ow and in what reſpect it ſhould be ſo?* Wal. *diſſert. de præc.* 4. c. 4. * *Heylin.*

Theſis 45.

general conſent herein alſo is this, to wit, That the y of the Sabbath chiefly is in reſpect of ſome genera- 45.

lity, or in respect of something which is more ge
in this Commandment, rather then in respect of th
ticular day which the Commandment doth also po
for if the morality of it did lie in observing that par
day only, how could there be a *change* of that day
ther? For if the morality of a Sabbath was limite
a particularity, or to that one particular day, it is t
possible that any other day to which that first is ch
should be moral by vertue of the same Comman
but we shall shew in fit place, that the day is l
changed, and morally observed, and therefore that
in this Commandment firstly moral, must of nece
somewhat more general.

Thesis 46.

46. The *general* which we acknowledge to be mora
command (rightly understood) is a *seventh day*.
versaries would make it more general, and resolve
a *day* or some day for solemn worship; yet whe
are forced to see and acknowledg by the dint of arg
that this is too general, because thus the Comma
may be observed, if one day in a thousand, or once
life it be sanctified; they do therefore many time
nearer to us, to somewhat lesse general then a da
to a stinted, fixed and appointed day, and to such
pointed day as contains such a sufficient propo
time for God, with convenient frequency, no les
then theirs in the Old Testament, which was every
day, as may be seen *Thesis* 44. and truly thus muc
acknowledged by them, one would think that the
versie (with this sort of men) was brought unto a
table and quiet issue and full agreement, but it is
to see how contrary the language is of these men s
from what it is when they are awake: They strike
ly at a *seventh day*, and a *determinate time*, as impo
be moral, when they meet with them in the dark,
we see, acknowledge them (in effect) to be moral
they meet with them sometimes in the light.

Thesis 47.

47. But because a seventh day may be accounted con
by some, and moral by others, and because the d
nation of it may be made by some, either more
narrow, *viz.* either to any in seven, which
the Church may appoint; or to such a seventh day
shall determine; It is therefore needful for the clea

controversie, to seek out with an impartial and so-
nd, the true *meaning of the fourth Commandment*, and
ire more particularly and exactly what is required
nd what is commanded by vertue of it, which some
en not taking a right observation of in the dark and
luous times of controversie, have therefore made
ble shipwrack, not onely of the truth, but also of
lves, and souls of others.

Thesis 48.

things which are morally enjoyned in this Com- 48.
ment, are these two;
Some things are *Primariò*; *i.* Primarily, firstly and
enerally moral.
Some things are *Secundariò*; *i.* Secondarily, deriva-
nd consequently moral.
ne, a day, a seventh day of rest are in the first respect
but in the other respect this or that particular se-
day may be said to be moral: Things primarily mo-
perpetual; things secondarily moral are not ne-
y so; As for example, To honour superiours and
, whether of Common-wealth or Family, is prima-
ral, but to honour these or those particular superi-
secondarily moral, because our honouring of them
from that primary and general law of moral equity,
at if our fathers are to be honoured, then in the se-
lace it follows, that these and those particular per-
ing our lawful fathers, are to be honoured also: To
our fathers whom God hath set over us, is perpetu-
onour these or those particular fathers, is not perpe-
ecause themselves are not perpetual but changeable.
a moral duty to honour this particular King *David*,
was not perpetual, for when *David* was taken away,
ere not bound to honour King *David* any more,
King *Solomon* his son became his successour: nor
a ceremonial duty to honour this or that particular
because it was changeable from one to another, but
a moral duty so to doe; wherein the law and
s not changed (it being primarily moral) but
the *object*, which we are bound to honour se-
rily in respect of the general rule: So 'tis in this
the Sabbath; To keep a day, a seventh dayes Sab-
is perpetual, it being primarily moral, but to ob-

ſerve this or that particular day, is of it ſelf chan
being ſecondarily moral: For if it be a morall
ſanctifie a ſeventh day which God ſhall appoint,
moral (as it were) in the ſecond place to ſanct
or that ſeventh interchangeably which God doth a
and yet it doth not follow that this or that partic
venth is in it ſelfe Ceremonial, becauſe it is change
in ſuch a change the moral rule is not changed,
moral object only, to which it is morally applyed;
ty is not changed, but only the day: and in this re
ſhould not ſeem hard to make ſome things moral
are not perpetual; for laws primarily moral are p
perpetual, but laws ſecondarily moral, not neceſſa
but changeable, becauſe, as hath been ſaid, here
is no change of the rule, but only of the object or
tion of the rule, which may be variouſly and yet
obſerved.

Theſis 49.

56. This diſtinction of things primarily and ſecondar
rall is taken from the truth of things, and which the
ſtudy this controverſie vvill ſee themſelves forced
the ſhifts and fallacies of the adverſaries of the tru
in; the Commandments of God are exceeding br
cording to *Davids* meaſure, *Pſalm* 119.96. and ver
prehenſive, and hence the generals include many p
lars, and ſometime the particulars have a ſpecial
to things more general, as is evident in the ſecond
Commandment, which Synechdoche, Mr. *Broad* a
Broad. *Tract. de Sab. cap.* 4. ledgeth to be in all other commands except the S
wherein he will have no general underſtood, but
commandment to obſerve that particular day only,
he may go one ſtep further then ſome of his better
utterly aboliſh the morality of this command: bu
ther this Commandment is ſo narrowly reſtrained
appear more fully in ſhewing the truth of this diſt
out of the Commandment more particularly.

Theſis 50.

60. Thoſe things firſt which are *primarily* and more g
moral, and morally commanded, are theſe three;

1. That there be ſome ſolemn convenient *time* ſe
for Gods worſhip.

2. That this time be not any ſmall pittance of tim
a *ſolemn day* of worſhip, bearing the moſt meet pro
to thoſe days man hath for himſelf.

3

at this *day* be not any *day* indefinitely which man
t, but (as 'tis in the Commandment) the *Sabbath*
day, which God himself interprets and determines
nth day.

of our Adversaries in this Controversie, will not
ledge any set time or day to be moral by vertue of
mandment, because they think that That particu-
th day from the Creation is only commanded, but
olished under the Gospel; and it only is comman-
ey say) because it is only *expressed* and made men-
n the Commandment; I confesse that That par-
eventh is expressed and pointed at, but not onely
d (as we shall shew in fit place) but suppose it
anted, that That seventh only is expressed, yet it
follow that therefore a seventh day, and conse-
a day, and consequently a time of worship is
d: for look as 'tis in the second Commandment, we
worship of a *graven Image* is particularly forbid-
d yet that which is more general, is also herein
en, *viz.* the worship of God by *humane inventions:*
y may not the like general be enjoined by
ding that particular seventh in the fourth Com-
nt? Others of our adversaries, on the contrary,
ledge therefore, that in this particular seventh
they make ceremonial) something more generall
rall is herein required, but this generall they
a time or some day of worship, but a seventh day
s more generall then that particular seventh, yet
nerall then a day or time, they fly from this as
me serpent or bugbear, and will not admit it as a-
g generally moral in this Commandment: But it
bservable in this Controversie, that upon the
ounds on which they would exclude this gene-
a seventh from being moral, they may as well
their own generals, *viz.* a time or a day from be-
al: for if they think it irrational, that because a
at seventh day is required, that therefore a se-
day more general cannot be commanded; why is
s irrational upon the same ground to exclude a
day also? Surely a seventh day lies nearer the bo-
f a particular seventh, and is of nearer kin to it
day. And I marvel that they should gather a so-
me and day of worship, which is more general,
then a seventh out of that particular day, as not

possibly to be intended, although in a manner ea
in the Commandment it self. I know there are som
think that there is nothing generally moral in this
mandment, but a *seventh day*; which unlesse it b
and warily explicated, I then crave leave to conc
far with our adversaries, *viz.* That a solemn time
a day of worship, are generally moral in this com
but not only moral, but that a seventh day also
God shall determine is generally, yea principally
also in this Commandment.

Thesis 51.

51. First therefore, That which is most generally m
this command, is that which is called *Tempus cultu*
time of worship; now this time must either be *in*
nate time, which necessarily attends all acts of w
and duties of piety, or else *determinate* and solem
Indeterminate time is not required here, because
a special commandment about such a time, would
needless and ridiculous, for if it be impossible
duty should be performed without such time, then
ever that duty is required, the time which necess
tends it must be supposed and enjoyned in the sa
mandment: Some *determinate* and solemn time
fore herein generally, though not only commanded

Thesis 52.

52. 'Tis a scruple to some to know to what command
lemn time should be referred; to which the answ
sie; that the same things may be referred in sev
spects unto several commandments, and so may th
lemn time may be referred to the second Comma
where solemn worship (in respect of the means
ship) is required, in some respect to the first Co
ment, which requiring us to acknowledge God as
veraign Lord and happiness, he would have us th
to have some full scope of time to be serious and s
taken up in the worship of him: But its referred
fourth Commandment as it stands in a general re
and relation to a seventh days Sabbath, wherein
neral of solemn time is swallowed up and preserv
verily, if the six days labor be required in the fourt
mandment, in case it be done in reference to the
days rest, much more all solemn time of worshi
stands in reference to a Sabbath day.

Thesis 53.

worship it self therefore is not required in this 53.
ndment, if only the time of worship be enjoined:
gnorance or prejudice did not biass & sway mens
nts from the naked and genuine meaning of each
ndment, it would soon appear that the whole wor-
God it self, is contained in the three first Com-
ents, and therefore nothing left that could pos-
enjoined by the fourth, but only the time: I know
f worship may in some respect be called worship,
worship it self in all other respects is not required
but in other Commandments; for if in the first
ndment we are to have God to be our God, by love
trust to him, delight in him, &c. (which nature,
re, calls for, if God be our God) then all that which
natural worship, is required here: and if devised
f worship be forbidden in the second Command-
which are of humane invention and institution, then
ds instituted worship must be commanded herein:
ain and irreverent manner of worship be forbid-
the third Commandment, then all *common worship*
call it, or rather all that *holy* and reverend man-
worship which we owe to God is required in the
mmand; and if all natural, instituted and com-
orship or holy manner of worship be required in
e first commands, I marvel then how any worship
ther then as a time of worship, may be called wor-
n be required in this fourth command; The time
re, and not the worship it self is required herein:
ny worship be required, its either the whole wor-
God, or some special kinde of worship; if the
worship, then there should be no worship of God
d directly in the three first Commandments, but
y same which is commanded in the fourth also,
grosse Tautology is most absurd to imagine in the
mme of these ten words; but if any special kind
ship should be required, and not the whole, then the
h day is sanctified to some one kind of worship, ra-
ien to the exercise of all kind of worship, which is
lse and prophane: for who will affirm that the Sab-
to be sanctified, suppose by that kind of worship
is publick, and not private also; by external, and
internal worship also; by natural worship in love
of God, &c. and not with instituted in the use of all

Gods Ordinances, and that with all holy preparati
reverence also?

Thesis 54.

54. The exercise of worship is one thing, the worshi
is another; 'tis most true that the holy exercise of *a*
ship is here required, but most false that the worship
is so: The worship it self is required in the thre
commands, but the special exercise of all this wor
such a time, is required in the fourth Command: t
ercise of holiness and holy duties is here required
end, and an holy rest as a means thereunto, and
respect it is true which *Wallæus* observes, *viz.* That it

Wal *diss. de* 4. a bare and naked circumstance of time, but the rest
præc. cap. 5. from labour, and the application of the day to ho
which is here enjoined; but doth it therefore follo
the worship it self, and the holy duties themselv
here directly commanded? which he seems to ma
no verily, no more then that works of mercy in t
cond Table, are required in this fourth Comma
the fifth Table, because the exercise of mercy an
as well as of piety and necessity is required also
Command.

Thesis 55.

55. It is generally and frequently affirmed by those wh
to support the morality of the Sabbath, to wit, that t
ercise of *worship* and holy duties at this time, is re
for the duties sake, as at other times, the time is re
for the times sake; by which words they seem to
the bare circumstance of time to be required here; b
assertion had need be understood with much cand
the true explication of it; for in some sense its mo
which our Saviour affirms, that man is not made
Sabbath or the time of it, *Mark* 2. 27.

Thesis 56.

56. This time therefore may be considered two ways,
stractly. 2. Concretely. 1. Abstractly, for the
circumstance of time, abstracted and stript from
ther considerations, and so it is very absurd to in
all the holy duties of the Sabbath to be for the tim
if God and all his holy worship should give homage
and attend upon a naked empty circumstance. Ti
this respect is rather for the worships sake. 2.
cretely, as it is wholly sanctified and set apart for

is an holy time, set apart for holy rest, that so man
attend upon God: and in this respect all holy duties
this time, because in this respect they are for God
all in all in holy time: And therefore *Wallæus* Wal. *ibid.*
ot put us upon search to see whether the holy rest
day be required in the second or any other Com-
for 'tis not affirmed by any, that the *naked* circum-
of time is here only required, without any holy
ut that a holy time of rest is herein commanded,
erefore to this Command: hence also
ost false which some affirm, *viz.* "That the rest Dow.
ordinary labours on this day, as it is connected
holy duties of worship, without which they can-
e performed, is as necessary now, as when the
ish Sabbath was in being; but otherwise out of
e duties there is no holy time of rest commanded.
ch a restraint of time to holy duties as makes the
oly for the duties sake, so that no time is holy but
performance of holy duties, and these duties (upon
w examination) only publick duties, doth but o-
gap for licentiousnesse, voluptuousnesse, sports,
oles, and Dog-markets, and such like prophane-
out of the time of holy publick worship; or what
worship each man shal think most meet. For in this
holy duties are for the time, because the whole day
sanctified, holy duties are therefore to attend,
this respect are for this time; and not the time for
viz. That when the time of the exercise of some
luties doth cease, the time of holy rest or holy time
hen cease also.

Thesis 57.

r should it seem strange that holy duties should at- 57.
oly time, and be for the sake of such time; because,
gh it be true that this time is sanctified, that man
perform holy duties, yet man is now called to the
mance of all holy duties, that he may lastly honour
n all holinesse in such a special time: Which time if
mane power only should put any holiness in, and it
ore should be attended on, what would it be else
observing of days and times? condemned by the A-
, *Romans* 14. *Gal.* 4. which dirty ditch of *observing*
they unawares fall into who plead against a *deter-*
Sabbath, sanctified of God, and yet would have
some

some time and day observed by the appointment of
For the observation of such days which God sh
point, cannot be condemned as an observing of
but the observation of *days*, which humane wisdom
think fit may be quickly reduced to such a transgress

Thesis 58.

58. If any think that there is a peculiar manner of ho
and of worshipping God herein required, which is
quired in any other Commandment; it may be
granted, if by peculiar manner of sanctification, be
a more special degree and manner of *exercising* the
worship of God, *in respect of such a time*: but it d
therefore follow, that any new kind of *worship* (whi
Wal. *dissert. de 4. prec. c. 6.* *Isaus* hence pleads for) is required herein: for this
degree and special manner of worship is not the sub
of any new worship, it being only a peculiar deg
worship, and therefore varies not the kind: And
three first Commandments enjoin the worship it
then they do command the highest measures and d
also severally; for where any duty is required, the h
degree and extension of it is also therewithall re
Hence therefore it still follows, that this peculiar
of exercising holy duties upon this day, is chiefly w
ference and relation to the time which God hath
fied, that herein he might be in a special manner wo
ped and served: And verily *Wallæus* foreseeing the
had no other way to expedite himself from makin
three first Commandments, either to be meer ciphe
the fourth Commandment from labouring with a ne
Tautology, but by flying for refuge to this peculiar
of holiness, which he thinks is required herein, and
any of the rest; but what hath been said may be
ent to clear up the ungroundedness of this mistake.

In hoc quarto præcepto aliquem peculiarem sanctificationis modum mandari quæ in aliis præceptis non mandatur, à nobis quoque extra controversiam debet collocari, cum in his decem verbis tautologia superuacua non committatur. Wal. *Ibid.*

Thesis 59.

59. A little errour is a great breeder, and begets many
and hence it is that *Wallæus* among many others, th
might make the worship it self to be required in the
Commandment, disputes therefore against those
place the instituted worship of God, directly under
coud Commandment, which if he could make goo
had then the fairer probabilities to shew that the
it self was required directly in the fourth command; v
principle, if it was granted, would expose the moral

bath to forer blowes and bruises then perhaps ap-
t first blush: It may not therefore be amiss, but be
of special use for the clearing up both of the mea-
id morality of the fourth command, to demonstrate,
e *instituted worship* of God (which *Wallæus* calls, Wal. *diss. de*
externus & instrumentalis salutis nostræ, per auditum 4. *præc. cap.* 5.
& sacramentorum usum, &c.) is directly required in
irmative part of the second command.

Thesis 60.

clearing up of this depends much upon a right and 60.
nderstanding

o things in the nd Command- t. { 1. What the graven Image and likeneſſe is. 2. What is meant by thoſe words [*Love me and keeep my Commandments.*]

Thesis 61.

Graven Images, after which the whole world almoſt 61.
een enticed, & gone a whoring from the true wor-
f God, were worshipped two ways: 1. *Terminativè*,
en people terminated their worship upon the dumb
themselves, as if they *were gods*, without looking any
r to any God more supreme and glorious: This is
n of many of the ignorant sort of Papists, by *Bel-*
's own confession, as also many of the brutish sort
blind Heathens: And this kind of worship and ido-
is directly forbidden, not in the second, but in the first
nandment; and that appears upon this undeniable
d, to wit, that if the first Commandment expresly
s us to have no other God but Jehovah, to trust
ay to, love, fear no other God but Jehovah, then for
have and worship such Images as their gods which
ot Jehovah, is directly forbidden here: Hence there-
t undeniably follows, that by the making to our selves
ven Image, in the second Commandment, somewhat
must be understood then the *worshipping* of images
natively as *gods*. 2. Or else they were worshipped *re-*
i. Relatively, or in reference to the true God, as *means*
elps, in which, at which, and by which, the true God
worshipped: And thus the learned and well instructed
ts maintain their abominable worship of Images,
her graven or painted, crosses, crucifixes, &c. to be
& lawful; for say they, we do not worship, nor are we
ſeleſſe as to honour the Image, or Crucifix it self, but
only

only as helps to devotion, to carry our hearts to God
Christ, resembled by these Images: Thus also the Je
old, they did never worship the Images themselves
God in them and by them: They were not grown so
so extreamly sottish, as to think that the golden Cal
the true God himself which brought them a few
before out of the land of *Egypt*, but it was a visible
to carry their hearts to God only, and therefore the
was proclaimed to *Jehovah*, *Exod.* 32. 4, 5. *Micah*'s
trous mother professeth that she had dedicated 1100
kels of silver to *Jehovah* to make a molten image, *Jud*
3. she was not simple (no not in those confused and
times) to think that the image was *Jehovah*, nor di
son *Micah* think so, and therefore he doth not say,
know that the Teraphim *will blesse me*, but that *Je*
will now blesse me, having set up an image for his
Nay verily, the wisest and best instructed among the
thens did never think that the idols and images ther
were God, but they only worshipped God by them;
if any doubt of, let him but read Doctor *Raynolds*,

Vid. Rain *de Eccles. Rom. Idol.* l. 2. c. 3.

pregnant & most eminent proofs demonstrates, that n
the Jews, nor the Heathens, in their deepest apostaci
ever worship their images any other ways then *relat*
as helps and means of the worship of the true God
hereby sets forth the abominable idolatry of the *R*
Church, for such a worship of their images, which
themselves condemn in the idolatrous Jews and Heat
who had as much to say for their image-worship as t
pists have: Hence therefore it follows, that if the g
image in the second Commandment, was not *worship*
God, but only as a means devised and invented by m
carry the heart unto God, then (by a usual *Synechdoc*
every command) all humane *inventions and institution*
devised means of worship, or of carrying the heart bett
to God, are forbidden in this Commandment; and
humane *institutions and devised means of worship*, be h
directly forbidden, then certainly *All divine institutio*
means of worship, and consequently *All Gods institutea*
ship, in Ministry, Sacraments, &c. is directly command
the affirmative part of this second Command; and c
quently not in the fourth Command: And if all Orth
Divines condemn the Popish relative worship of im
as directly cross & contrary to the second command, I
see no reason why any should question, but that all th

t means of worſhip (images as it were of Gods eviſing) ſhould belong to the affirmative part of he Command. The ſecond thing to be explained in omm andn ent, is, What is love to God and keeping Commandments, which we read of in the cloſe of mmandment? *Love to God* is here oppoſed to *Hatred* , and thoſe that *Love him*, to thoſe that *Hate him*: his *Hatred* is not hating of God at large (for there red of God in every ſin, *Prov.* 1. 29. and 8.36.) particular, when it appears in this particular ſinne ng up of Images and mens inventions, forbidden in mmandment, which therefore ſets down the proniſhment for this ſin: So by love of God, is not meant God at large (which is ſeen in keeping every and) but in particular, when we love God in his rdinances and Inſtitutions. Look therefore as hatred l in ſetting up mans inventions and inſtitutions ſuperſtitious perſons think to be much love to God) e condemned in the negative part of the Coment; ſo on the contrary, love to God in cloſing im and ſeeking of him in his *own Inſtitutions*, whe*ord* or *Sacraments*, &c. is here enjoined in the affirpart of this Command, and conſequently not (as s would have it) in the affirmative part of the fourth and, *Keeping my Commandments* being ſet down as a this love, and both together being oppoſed to of God: Hence by *Commandments*, cannot be meant eral, all the ten Commandments (as ſome imon miſerable weak grounds, which I liſt not to n) but in ſpecial, Gods Inſtitutions and Ordinanmanded in ſpecial by him, to which humane invennd Images of mens heads and hands, are commonly oture oppoſed, and are therefore condemned, beot commanded, or becauſe none of his *Command-Jer.* 7.31. *Deut.* 12. 30, 31. *Matth.* 15.9. If there again) Gods Inſtitutions and Commandments are enjoined in this ſecond Commandement, they be directly required in the fourth Command. things being thus cleared, the objections of *Wal*e eaſily anſwered: For firſt, he ſaith, "That *Object.* 1. the negative part of this ſecond Commandment ot be gathered ſuch an affirmative part as this is, *viz.* t God will be worſhipped by the *Word* and *Sacra*. But that this aſſertion thus barely propounded,

but

but not proved, is false, appears from what hath
said concerning the true meaning of the negative
this Command: For if humane inventions, under the
of *graven Image*, be forbidden, then Divine Institu
such as *Word* and *Sacraments* be, are here comma
and from that negative any ordinary capacity may
ly see what the affirmative is. He saith again
Object. 2. ly, "That if instituted worship was contained und
"affirmative part of the second Commandment
"this Commandment is mutable, because God w
"worshipped one way before Christ, and anothe
"since Christ; but (saith he) the second Commandr
"moral, and therefore immutable, and therefor
"mutable worship cannot be enjoined herein. But w
* *Vid. Thes.* 34 * formerly shewn, that although this Commandm
moral and immutable in respect of it self, yet
spect of the application of it to this or that object o
commanded, it may be in that respect mutable:
is an immutable law that God must be worshipped
his own worship, such as he shall institute (and
the summe of the second Commandment it self
the things instituted (wherein there is only an ap
on of the command) may be mutable: the secon
mandment doth not immutably bind to the observa
this or *that* particular instituted worship only;
observe Gods instituted worship, and to attend his a
ments, which is the only moral law and rule in
firmative part of this Command. He thirdly, c
Object. 3. "That the *worshipping* of God in *Word* and *Sacra*
"&c. is never opposed in all the Scripture to the w
"ping of Images. But this is false; for Gods Insti
(of which Word and Sacraments are a part)
quently opposed to humane inventions, the worsh
pointed by God to the worship devised by man: Im
Gods devising, are oft opposed to Images of men
inventing; the voice of God which was only hear
the ear, is opposed to an Image or similitude
might be seen, *Deut.* 4. 12. A graven Image,
cher of lies, is opposed to the Lords teaching of
and also to his presence in his Temple, whic
the seat of instituted worship, *Habak.* 2. 18, 19, 20.
worship of Images which God would have abolish
opposed to the worship of God by Sacrifices and Ce
nies, in the place which God should chuse, *Deuter*

but yet he tells us, *That to worship God in Images, worship him in Spirit and Truth (which is inward) are opposite: as also the lifting up of pure hands in ace*, John 4.28. 1 Tim.2.8. *He tells us also that acging of God in his Immensity and infinite Majesty, are to Image-worship*, Rom.1.20,21,22. Isa. 40.22. Be But will it therefore follow, that to worship God ng to his own institutions, is not to *worship him in nd in Truth?* Is it rather a carnal then a spiritual , to attend on God in *Word* and *Sacraments?* May lift up pure hands in the use of Gods own institutinot Gods Immensity and Majesty acknowledged & the use of his own Ordinances, as well as creand providences? I confess the blinder sort of Heaight worship stocks and stones, and Images of creeings, and four-footed Beasts, in the place of God ,erminatively, and God might account of all their worship as such, though used relatively, and hence position may well be made between worshipping God, and an infinite God; and this worship (as d) falls then under the first Commandment: but as this Image-worship which the Apostle condemns, 21,23. in debasing the infinite Majesty, and limiting s and that Image wherein they did worship it, is en (being only relative worship) in the second nd: For I think the Apostle in *Rom.*1. hath an eye ally at the most lascivious Idolaters in the world, e *Egyptians*, among whom principally we read of mages, of creeping things and four-footed beasts, in *ieroglyphicks:* and yet we know that all that base did set out something or other of the *Deity*, which (and so relatively) they did worship. But I must not nto the Discourse of these things here: sufficient o clear up this point, *viz.* That Gods instituted p falls directly under the second, not fourth Com-

Thesis 62.

true, that the *exercise of publick worship* of many 62.
er, is to be at this time upon the Sabbath, but doth w, that therefore this *publick worship it self* falls y under this command? For if publick Assemblies some think) a part of natural worship, so as that ght of nature directs all men dwelling together, as es, to worship God together publickly as a Creator, then

then this worſhip falls directly under the firſt (not
Commandment, where natural worſhip is direct
manded; but if *publick Aſſemblies* be conſidered as
Churches *politically* united and combined, publi
worſhip God, then ſuch Churches conſidered thus
tical, not myſtical aſſemblies, do fall directly unde
command, as parts of inſtituted worſhip; for as all
forms of Churches, whether Dioceſan, Provincial,
nall, Univerſal (being the inventions of man to
the worſhip of God) are condemned directly in th
Command: So all ſuch Churches as are framed in
ritual polity, after the faſhion and pattern of the W
primitive inſtitution, are (with leave of *Eraſtus* an
ſciples) enjoined in the ſame Commandment, and t
not in the fourth. *Gomarus* & Maſter *Primroſe* there
much miſtake the mark, & ſcope of the fourth cor
ment, who affirm, *That as in the three firſt Comman
God ordained the inward and outward ſervice, which
have every particular man to yield to him in private a
rally from the ſociety of men every day, ſo in the four
mandment he enjoineth a ſervice common and publick
all muſt yield together unto him, forbearing in the me
all other buſineſs.* But why ſhould they think that
worſhip is more required here then private? Will t
that the Sabbath is not to be ſanctified by private
ward worſhip, as well as by publick and external w
Is not private preparation, meditation, ſecret pra
converſe with God, required upon this day, as wel
lick prayer & hearing the Word? If they ſay that th
required indeed, but 'tis in reference to the publi
for the publick worſhip ſake, it may be then as ea
plyed, that the publick worſhip is alſo for the
the private, that each man ſecretly and privately
muſe and feed upon the good of publick helps; th
mutually helpful one to another, and therefore
pointed one for another, unleſs any will think t
more holines is required upon this day then while
worſhip continues; which we hope ſhall appear
piece of profeſſed prophaneneſs: In the mean whi
as they have no reaſon to think that private worſhi
quired in this command, becauſe the exerciſe of
worſhip is at this time required; ſo they have as litt
ſon to think that the publick worſhip it ſelf is here
joined, becauſe the exerciſe of it is to be alſo at

Gom. *Inv. ſent. & Orig. Sab. cap. 5.* Prim. *par. 2. cap. 6. Sect. 15.*

It is therefore the *time*, not the *worship* it self, either
; or private, which is here directly commanded: al-
it be true, that both of them are herein indirectly
d, *viz.* in relation to the *time*.

Thesis 63.

erefore the *Moral* worship it *self*, whether publick, 63.
il or private, be not directly required in this fourth
and, much lesse is the whole Ceremonial worship
njoined, as Master *Primrose* maintains; for the Prim. *par.* 2.
Ceremonial worship, both in Sacrifices, Ceremo- *cap.* 6. *S.* 3, 4, 5
ypes, &c. was significant, and were, as I may so say,
nages, or *media cultus*, means of worship, by carry-
e minde and heart to God, by their special sig-
ons, and therefore were instituted worship, and
re directly contained under the second, and there-
t under the fourth Command: *And if there be*
e Commandments which are Moral, and this one
is reckoning) is to be Ceremonial, and the
all Ceremonials, and that therefore unto it all Cere-
worship is to appertain, then the observation of a
h is the greatest Ceremony, according as wee see
ther Commandments, the lesser sins are condem-
nder the grosser, as anger under murder, and lust
adultery; and inferiour duties under the chief and
al, as honouring the aged and Masters, &c. un-
nouring of parents; and so if all Ceremonials are
d to this, then the Sabbath is the grossest and grea-
remony one of them; and if so, then 'tis a greater
to sanctifie a Sabbath at any time, than to observe
oons and other festivals, which are lesse Cere-
l, and are therefore wholly cashiered, because Ce-
ial; and if so, why then doth Master *Primrose* tell
That the Sabbath is Moral for substance, principal
nd end, and that its unmeet for us to observe few-
s than the Jews, in respect of weekly Sabbaths?
is not the name and memorial of the Sabbath aban-
wholly and utterly accursed from off the face of
arth, as well as new Moons and other Jewish fe-
, which upon his principles are lesse Ceremonial
he weekly Sabbath? It may be an audacious Fa-
, whose Conscience is grown iron, and whose
is brasse, through a conceit of his immunity from, and

Christian liberty in respect of any thing which hat
superscription of law or works upon it, may abande
Sabbaths together with new Moons equally: but t
now aim at, I suppose dare not, nor I hope any
minde else, who considers but this one thing, *viz.*
when the Lord commands us to *Remember to kee*
Sabbath holy, he must then (according to this inter
tion) command us, that above all other Command
we observe his Ceremonial worship, (which they
here enjoined) rather than his Moral worship, whic
acknowledge to be injoyned in all the other nine
mands, at the gate of none of which Commands i
ten this word *Remember*; which undoubtedly imp
special attendance to be shewn unto this, above any
for as we shall shew, keep this, keep all, break this,
this, slight all; and therefore no wonder if no othe
mand hath this word *Remember* writ upon the portal
which word of fence, denotes special affection and
in the Hebrew language: but I suppose it may strik
hardest brow and heart with terrour and horrour,
about to affix and impute such a meaning to this
mandment, *viz.* That principally above all other dut
remember to observe those things which are cerem
for although the observation of Ceremonies be urge
required of God, as Master *Primrose* truly observes
Ibid. Sect. 6. *Psalm* 118.27. *Jer.*17.26. *Joel* 19. 13. *Malachy* 1.7.
13,14. yet that God should require and urge the ob
tion of these above any other worship, is evidently
to reason, and expressly crosse to Scripture, *Isaiah*
12, 13, 14, 15. *Isaiah* 66. 3. *Psal.* 50. 13. *Jerem*
20. *Amos* 3.21. *Micah* 6. 7. To remember theref
keep the Sabbath, is not to remember to observe Ce
nial duties.

Thesis 64.

64. Nor should it seem strange, that Jewish holy
are not here enjoined, where an holy time, a *Sabba*
Wall. *dissert. de 4. præc.* is commanded: for those Jewish holy days were p
pally instituted (as *Wallæus* well observes) for signi
on of Christ and his benefits (as may appear from
5. 7. *Luke* 4. 19. *Hebrewes* 10.5.) and therefo
ing significant, were parts of instituted worship, be
ing to the second, not fourth Command, but the

(as shall be shewn) is in its original institution consecration of another nature,& not significant: may be granted, that ceremonial holy days may ed to the fourth Command, as *appendices* of it; *lvin, Ursin, Danæus*, and others, aim at no more, e granted, but it will not follow from hence, that refore belong to the second command indirectly, ctly to the fourth (which Master *Primrose* con-) but rather directly to the second, and redu- nd indirectly, as *appendices* to the fourth: which rs, as they may be put to, so they may be taken off ne Moral Commandment remaining *entire*: even ow *Calvin* referres many Ceremonial duties as s to such Commands, concerning the Morality n, Master *Primrose* doubts not: and therefore for hink that the Sabbath comprehends all Jewish Fe- ys, upon this ground, *viz.* becaufe the Sabbath is ith, and put in among the reckoning of such Fe- *Leviticus* 23. *Isaiah* 1. 13, 14. hath no more it, than by retorting the argument, and upon ground to prove it to be Moral, becaufe it is joi- h Morall Commandments, as honouring of Pa- eviticus 19. 3. and Prayer, *Isaiah* 1.19. and by confession with the other nine, which are all of oral also.

Thesis 65.

65.

ondly, not onely a solemn time, but more parti- solemn day, a whole day of worship is here also l by vertue of this fourth Command; and the ves us good reason for it, that if he gives us *hole days* for our own work, then (not some part) but a day, a whole day, according to the rea- expresse words of the Commandment, should ed out and set apart for his work and service: if e, *Isaiah* 56.6,7. will not demonstrate a seventh bbath under the New Testament, yet it sufficient- fully clears the point in hand, *viz.* that a Sabbath to be observed by the sonnes of the stranger or , who are called strangers to the Common-wealth l, *Ephesians* 2. 12. and indeed *Wallæus* freely con- and proveth, that a whole day is here required; a whole day, I hope none will think that the time

Wal. *diss. de* 4. *prac. cap.* 5.

out of publick Assemblies is common and prophan
Prim par. 2. c. 6. S. 15. whole day be holy; and therefore M. *Primrose* tels u
the *Gentiles* having no other Law but the light of
have appointed *set days* for the exercise of their r
and that as the *Jews* had their *set days* (which w
were *whole days*) so should Christians have theirs,
publick Assemblies under the Gospel; which I ho
be therefore whole daies also: it is also considerab
if the three first Commandments requiring Gods v
do consequently require some time for that worshi
ing a necessary adjunct to all actions whether Mor
vil, and without which they cannot be performe
the fourth Command must require somewhat mo
cularly than a time of worship: and therefore th
place the Moralitie of the fourth Command in r
only a time of worship (because say they, a time of
is necessarie) may upon this ground wholly and p
abolish the fourth Command as superfluous and ne
because such a time of worship is required in a
Commandments necessarily. They may also im
great a Morality in the Command of building the
the place of worship, because a place of worshi
cessarie as well as a time: it is not therefore a tim
such a time as is preserved in a day, even in a whc
for worship, which is here commanded.

Thesis 66.

66. The wise God could have appointed some part
day to be kept holy, rather than a whole day toget
his *wisdome* saw this proportion of time every da
more unmeet, in respect of mans daily cumbers, wh
so easily intangle mans thoughts and affections, so
in some small piece of a day, he cannot ordinarily
easily recover and unloose himself to find the end
bath service, which is most sweet and full rest in th
of his God, as he may within the compasse of a wh
set apart for that end: or suppose he could so do in
and part of a day, yet Gods Name should lose by it
should not have the honour of some solemn day,
we see do serve to advance the names of idoll god
men on Earth: its meet and just, that Gods Name
be magnified by us commonly every day, by settin
some time which we may well spare (as whet to the
out of our callings, for God, and this doth honour hi
day, much more.

Thesis 67.

67. therefore who maintain that a seventh day is not ecause it is but a circumstance of time, may as well ime to be Moral, or any day to be Moral, becaus et it fall out when it will) is but a circumstance of hich notwithstanding they account to be Moral in nand; but we know, that much moralitie lies in nces, and why a day sanctified may not be as ral as a dutie, I yet see not.

Thesis 68.

68. *amilists* and *Antinomians* of late, like the *Manichees* make *All days* equally holy under the Gospel, and e observed more than another by vertue of any d of God, unlesse it be from some command of hich the outward man they think should not *stick* m, or unless it be *prae nata*, or upon several occa- ich special occasions are only to give the *Alarums* ch-meetings and publick *Christian Assemblies*: an s assertion, crosse to the very light of nature a- blind Heathens, who have universally allowed whom they ignorantly worshipped, the honor of mn daies; cros to the verdict of Popish School- Prelatists, whose stomachs never stood much to- Sabbath at all; cros to the scope of the Law of ath, which if it hath any general Moralitie (not carce to any of *Moses* Judicials,) surely one would hould lie in the observation of some day or daies, or in a 7th day, for which now we do not contend. to the appointment of the Gospel, foretold by *I- Ezekiel*, *Isa.* 56.4,6. *Eze.* 43.27. made mention of by r to continue long after the abolishing of all cere- y his death, *Mat.* 24.20. who therefore bids them t *their flight may not be in the winter, nor on the Sab-* which whether it be the Jewish or Christian Sab- spute not, only this is evident, that he hath an eie pecial *set day*, & wch was lastly ordain'd by Christ, ed in the Primitive Churches, commonly called the y, as shall be shewn in due place, and which notion erence of more *spiritualness* in making every day h (which is utterly *unlawful* & *impossible*, unlesse it al to neglect our own work all the week long, and which there can be no true Sabbath) doth really ne the true Sabbath, in special *set daies*; & look, as to ery man a King & Judge in a Christian Commonwealth,

wealth, would be the introduction of confusion, a
sequently the destruction of a civil government, so t
every day with equal honour unto Gods *set days*
baths which he *hath anointed and exalted above the*
anarchy and confusion of *days*, *doth utterly subvert*
Sabbath: to make *every day a Sabbath*, *is a reall*
and dethroning of Gods Sabbath.

Thesis 69.

69. 'Tis true, that every day considered materially
sically, as a day, is equally holy; but this is no a
to prove, that therefore every day is Morally & T
cally holy; for those things which of themselves
mon, may by divine appointment superadded to
come holy, witnesse the dedicated things of the
and so 'tis in days and times; under the Old T
we see some days were more holy by Gods app
then others, and yet all days then were materia
like holy.

Thesis 70.

70. 'Tis true, that under the New Testament, all
a safe sense) are equally holy; but it doth not fol
hence (as our adversaries would infer) that the
times are so; and *Wallæus* himself confesseth the
to be invalid: for it was not easie nor meet, but v
nant from divine and heavenly wisdome, to a
his Word all particular places where his peop
meet, their meetings being to be in so many tho
veral Countries, and various situations, which
indeed for their general nature commanded an
ry, but in respect of application to circumstances
that place and Countrey, the variation of them
endlesse, and therefore very incongruous and u
set them down in the Word: but it was not so
of solemn time, or a solemn day of worship, for h
Lord might easily appoint a particular *day* to be
according to the rising and setting of the Sun
tionably throughout all the world: and the
hath expresly foretold in respect of place, th
in *Jerusalem*, *Judea*, nor *Samaria*, but that in ev
incense should be offered up to God, *Malach.* 1
it hath not so spoken, but rather the contrary, in
time.

Thesis 71.

71. Nor is any time Morally holy, in this sense, *vi*

holy, or as an instrument and means by which convey any spiritual and supernatural grace (as its now do, and *sacrifices* of old did) but being of God, *they are holy seasons, in which*, God is o meet and blesse his people, rather than at other l days of our own devising, or of more common rving only the Lords Prerogative to himself, to other times also more or lesse as he sees meet. ts true, that by our improvement of our time, and mes, the Lord sweetly conveys himself to us, yet not *by time it self, nor by the day it self*, but as he *imself to us by holy things, and at holy places*, (*as the Temple*) *so in holy times.*

Thesis 72.

72. are indeed sundry Scriptures, which to one illing to have all dayes equal, may carry a great and make a specious shew; and I ingenuously hat upon a *rigidum examen* of them, they are more and heavy than the disputers in this contro- ually feel them, and therefore they doe more ist them by and passe them over: and it is to bee that those who do not think that all days are e- will not acknowledg a seventh day to be Moral, ut weapons unawares into the hands of others, ing them thereby to destroy the Morality of any so to lay all days level, for I scarce know an ar- r Scripture alledged, by any *Germane* writer, a- e Morality of a seventh day, but it strikes direct- the Morality of any day, which yet they acknow- be Moral.

Thesis 73.

73. irest colour and strongest force from *Gal.* 4.10. and . lies in the gradation, which some suppose to be in both those places. *Ye observe* (saith the A- *dayes, and moneths, and times, and years*, Gal. 4. erein the Apostle seems to ascend from the les- e greater, from dayes (which are lesse then , and therefore *weekly Sabbath dayes*) to moneths, neths, or new moons, to times, which are higher neths, and by which is meant their annual feasts s, ordered according to the καιροι or fittest sea- the year; and from times he ascends yet higher , viz. their *Sabbatical years*, because they were d once in many *years*, sometime seven, sometime

fifty years: by which gradation it seems evident, ... observation of daies, (which are lesse than mone... therefore of weekly Sabbaths, are hereby con... The like gradation is urged from *Col.* 2. 16. whe... postle seems to descend from condemning the gr... the condemnation of the lesser: *Let no man judge* ... the Apostle) *in respect of an holy day, new Moon, or ... daies*: there holy daies seem to be their annual ... tical daies, their new Moons are lesse than the... every moneth; and therefore by Sabbath daies (... ferre) must needs be meant the *weekly Sabbaths*, ... *new Moons*: Indeed some understand by daies ... (in *Gal.* 4.) Heathenish daies, but hee speaking ... daies as are beggarly rudiments, under which ... Heathens, but the Children of the Old Testam... in bondage, *verse* 3. he must therefore speak not ... thenish but of Jewish daies. I know also that ... derstand that of *Col.* 2. 16. to be meant of Jewish ... remonial Sabbaths, which were annual, but this ... postles gradation seems to overthrow.

Thesis 74.

74. To both these places therefore, a threefold Ans... be given: First, Admit the gradation in them b... by daies, *Gal.* 4. 10. is not necessarily meant all... Sabbath daies, for there were other daies Ce... which the Jews observed, and which the Jewish ... urged, besides the Sabbath; to instance only in ... cision which they zealously prest, *Gal.* 5. 3. which ... was limited unto the eighth day, and which the ... urge as well as Circumcision it self. However, ... the Apostle when he condemns them for observi... καιρῶν, which signifies *fit seasons*, he doth not the ... demn them for observing *all* fit seasons (for then ... not pray nor hear the Word in fit seasons) but ... demnes the Jewish Ceremonial times and feas... when he condemns the observation of daies, the ... doth not condemn the observation of all daies (... daies of fasting, and feasting must be condemned ... as daies of resting under the New Testament) ... observation of Ceremonial daies, which the Jew... ved, and false teachers urged: and indeed the ... speaks of such daies as were beggarly elements ...

ats: now *James* speaking of the Moral Law, which rehends Sabbath daies, he doth not call it a beggar-w, but a roial Law, *Iam.* 2.8, 12. nor doth hee make ction thereunto, to be the bondage of servants (as that *Gal.* 4.9.) but the libertie of children, and therefore d a roial Law of libertie.

condly, suppose the weekly Sabbath be here compre-ed under daies, as also that by Sabbaths is meant dly Sabbaths, *Col.* 2.16. yet hereby cannot be meant the stian Sabbath, but the Jewish Sabbath: for the A-e condemns that Sabbath and those Sabbath daies, h the Jewish teachers pleaded for among the *Colos-s*; now they never pleaded for the observation of Christian Sabbath, but were zealous and strong pro-for that particular seventh day from the Creation, h the Jews their forefathers for many years before rved, and for the observation of which, some among late begin to struggle as at this day: Now, as was said, it the gradation; we do not observe the Jewish Sab-, nor judge others in respect of that Sabbath, no more for observing new Moons, or holy daies, we do ut-condemn the observation of that Sabbath: if it bee why do we not observe new Moons and holy daies, ell by substituting other daies in their room, as we do ristian Sabbath in the room of that Jewish Sabbath? shall give the reason of it in its proper place, which ention not here, lest I should *bis coctam apponere.* se places therefore are strong arguments for not obser-that seventh day which was Jewish and Ceremonial, they give no sufficient ground for abandoning all Chri-n Sabbaths under the Gospel.

hirdly, there is a double observation of daies (as *laus* and *Davenant* well observe) 1. Moral. 2. Cere- Daven. in *Col.* 3
nial. Now the Apostle in the places alledged speaks Wall. in 4.
nst the Ceremonial and Pharisaical observation of *prac.*
s, but not Moral: For daies of fasting are to be rved under the Gospel (the Lord Christ our Bride-om being now taken from us, when our Saviour ex-ly tells us, that then his Disciples, even when they the greatest measures of * Christs spiritual presence, John 16.7.
uld fast, *Matth.* 9.15,16.) But we are to observe these s with Moral, not Ceremonial observation, such as Jews had, in sackcloth, ashes, tearing hair, rending ments, and many other Ceremonial trappings; we

are

are to rend our hearts, and cry mightily unto God
thoſe days, which is the Moral obſervance of them:
in reſpect of the Sabbath, no Sabbath day under th
ſpel is to be obſerved with Ceremonial or Phariſaic
ſervation, with Jewiſh Preparations, Sacrifices, ne
abſtinence from lawful work, and ſuch like forma
but doth it hence follow, that no days are to be ob
under the Goſpel with Moral obſervation, in heari
Word, receiving the Sacraments, ſinging of Pſalms
There was no Morality in the new Moons, by ver
any ſpecial commandment, and therefore it is in
ask, why new Moons may not be obſerved ſtill, as
Sabbaths, provided that it be *obſervatione morali*? for
is a Morality in obſerving the Sabbath, and that by
cial command, which is not in new Moons and holy
and therefore as we utterly abandon all that which
in the Sabbath Ceremonial, ſo we do and ſhould he
retain and obſerve that which is Moral herein, with
obſervance hereof.

Theſis 75.

75. There were among the Jews, days Ceremonially
as well as meats Ceremonially unclean, now in that
place which they urge againſt the obſervation of any
under the Goſpel, *Rom.* 14.5. therein days Ceremoni
compared with meats Ceremonial, and not Moral days
Ceremonial meats. It is therefore readily acknowle
that it was an error and weakneſſe in ſome, to think
ſelves bound to certain Ceremonial days, as well
was to abſtain from certain Ceremonial meats; but
hence follow, that is is a part of Chriſtian liberty & ſtr
to abandon all days as Ceremonial? and that it is a
of Chriſtian weaknes to obſerve any day under the Go
this verily hath not the face of any reaſon for it from
Scripture, wherein the Apoſtle (doubtleſſe) ſpeaks of
monial, not Moral days, as (ſhall appear) our Chri
Sabbaths be: And look as it is duty (not weakne
ſometime to abſtain from ſome meats, as in the caſe o
traordinary humiliation, as we ſee in *Daniel*, *Dan.* 9.
11. ſo it may be duty (not weakneſſe) ſtill to obſerve
days; I ſay not the ſeventh day, for that is not now
queſtion, but ſome days are or may be neceſſary to be
ſerved now.

Theſis 76.

76. If any man ſhall put any holineſſe in a day which

ior, and so think one day more holy than another, this
t abominable superstition, and this is indeed to ob-
days; and of this the Apostle seems to speak, when he
Ye observe days; But when the Lord shall put holiness
one day more then upon another, we do not then put
olinesse in the day, but God doth it, nor do we place
olinesse in one day more then in another, but God
th it first, and this is no observation of days, which
Apostle condemns in those that were weak; but of the
of God which he every where commands.

Thesis. 77.

re is (as some call it) *Sabbathum internum & externum*, 77.
internal and external Sabbath; the first (if I may
lly call it a Sabbath) is to be kept every day in a spe-
ciall from sin; the second is to be observed at certain
s and on special days; now if that other place, *Isa. 66.*
(which is much urged for the equality of all days) be
ut of a continual Sabbath, so that those words, *from Sab-
to Sabbath*, if they signifie a constant continual worship
od indefinitely, then the Prophet speaks of an internal
ath, which shall *in special be observed under the Gospel*;
his doth not abolish the observation of an externall
ath also, no more then in the times before the Gospel,
n the people of God were bound to observe a continual
ath and rest from sin, & yet were not exempted here-
om external Sabbaths, onely because *more grace* is pou-
out upon the people of God under the New Testament
under the Old, & under some times and seasons of the
Testament, and some people, more then at and upon
rs: hence this prophecie points at the times of the Go-
, wherein Gods people shall worship God more spiritu-
and continually then in former times: But if by this
ase *From Sabbath to Sabbath*, be meant *succession*, *i.* one
bath after another *successively*, wherin Gods people shall
y blessed fellowship with God from Sabbath to Sabbath,
essively in the worship of him, one Sabbath after ano-
; then this place is such a weapon in their own hands
inst themselves, as that it wounds to the heart that ac-
sed conceit, that all days should be abandoned by those
ler the New Testament; But suppose that by Sabbath,
ot meant the weekly Sabbath (for then, say some, what
l you understand by new Moons, which are conjoined
h them?) yet these two things are evident, 1. That Sab-
hs and new Moons were *set times* of worshipping God
under

under the Old Testament. 2. That it is usual w
Prophets to veil,(and not alway to type out) the w
and so the times of worship which were to be und
New Testament,under the Ordinances of God obser
the Old,as may appear,*Isa.*19.19:*Mal.*1.11.as also b
kiels Temple,and such like: hence then it follows,th
though this place should not evict a seventh daies Sa
yet it demonstrates at least thus much, that some set
and daies shadowed out under the name of new M
and Sabbaths, are to be observed under the New
ment; and this is sufficient to prove the point in I
That all daies are not equal under the Gospel.

Thesis 78.

78. The Kingdom of Heaven indeed doth not consist in
and drink,as the Apostle saith,*Rom.* 14.17. *i.* in the
external indifferent things,as those meats and drinks,
some kind of daies were; or if in some sense it did,y
chiefly in them, as if almost all religion did chiefly c
in them: but doth it from hence follow,that it consi
in things commanded, nor in any set daies of w
which are commanded? If because the kingdom of
consists in internal peace & righteousnes, and joy o
holy Ghost, that therefore all *external* observances of
and duties of worship are not necessary to be attend
Gospel-worshippers(as some secretly imagin)then fa
all external Preaching,Sacraments,Profession and C
sion of the Name of Christ, as well as Sabbaths: an
such *Artists* of licentiousnes bring in all prophanene
the world again,by a law from Heaven, not conden
the acts of the outward man,though never so abomin
in abstinence from which(by this rule) the kingdo
heaven doth not consist.Is it no honor to the King of
(as it is to earthly Princes) to be served sometimes
special Festivals,in special state, with special & glorio
tendance by his people,as well as after a common &
manner every day? We have seen some who have at
held communitie of daies only, to fall at last(through
righteous judgment of God blinding their hearts) to n
tain communitie of wives; and that because the K
dom of God hath(as they have thought)consisted no
in outward relations (as that is between Husbands
Wives)than in the observation of external circumsta
and daies.

Thesis 79.

79. But this is not the ordinary principle by which man

naintain an equalitie of daies under the Gospel: s chiefly, *viz.* that *the Moral Law is not to bee a ans rule of life*; for we acknowledge it to be no *Co- of life* to a believer, that either by the keeping of it uld be justified, or that for the breach of it hee be condemned; but they say, that when a believer fe by the Covenant of grace, the law is now not so is a *rule of life* to such a one; and then 'tis no won- they who blow out the light of the whole Moral om being a light to their feet and a lamp to their f they hereby utterly extinguish this part of it, *viz.* mmandment of the Sabbath: This dashing against ole law, is the verie mysterie of this iniquitie, why lo cashier this law of the Sabbath: and they do but emselves behind a thread, when they oppose it by veapons, who therefore abandon it, because it alone monial, above any other law.

Thesis 80.

Sabbath (saith one) *is perpetual and moral, but not the* 80.
h day, the Sabbath (which some make continual and H. Den.
onely) is perpetually to be observed, but not the Sab- ty; a Sabbath is by divine ordination, but a Sabbath o be observed only as an humane constitution. But they do well to consider, whether that which they call *ard continual Sabbath* be inconsistent with a special for I am sure that they under the Old Testament bound equally with us to observe a continual Sab- n resting from all sin, and resting in God by Christ, *Heb.*4.1,2. yet this did not exempt them observing a special day: A special day is a most ful means to Sabbatize every day; why then may Sabbath and a Sabbath day consist together? *An eve- Sabbath* is equally opposite to a time occasionally to a *set day*, which the Commandment enjoins; herefore if it exempts a Christian from observing a , it sets him free also from all observation of any t time; for if because a Christian Sabbath ought to ntinual, and that therefore there ought to bee no ies, then there should not be any occasionally set for the worship of God, because these neither can *tinual*; and if there ought to be no such set times, we hen bid *good night* to all the publick worship & glo- God in the world, like the man with *one eye* to who put his other quite out: And if any here reply, that

that there is not the like reason, because holy time an
are not necessary, but holy duties are necessarie, and
fore require some *occasional* set time for them: I a
That let the difference be granted, yet that which
dispute on is, this ground and supposition only, *viz.*
all set daies are to be abandoned, because a Chr
Sabbath ought to be continual and inward, then al
sional set times also are to be abandoned upon the
ground, because these cannot be continual and inw
more than the other: as for them who think n
day necessarie, but holy duties lawful every day, w
alreadie, and shall hereafter clear up more fully in i
per place: Mean while it is yet doubtful to me, w

Saltmarsh *Sparkles of glory*, p. 265.

those who follow Master *Saltmarsh* and some others
acknowledge the lawfulnesse of any occasional set
for publick worship, of heariug the Word and P
*&c. For he makes the bosome of the Father to be th
stian Sabbath, typified in the seventh day of the first C
and he makes the six days of work to be a type, not
the Lord Jesus in his active and fulfilling adminis
while he was in the flesh, but also to be a figure of the
an in bondage, or* (to use his own words) *of a Christ
der active and working administrations, as those of t
and Gospel are, as all forms of worship, Duties, Graces,
Ordinances, &c.* From whence it will follow, (fr
principles, for I know not his practice) that all fo
worship, Duties, Graces, Prayer, Ordinances, are t
cease, as types, and shadows, and figures, when o
substance is come, to wit, when they come in this life
highest attainment, which is the bosom of the Father,
bosome is the true Sabbath of a Christian man. Now
fesse, that the bosome of God in Christ is our rest, a
All in All in Heaven, and our sweet consolation and
Earth, and that we are not to rest in any means, Or
ces, Graces, Duties, but to look beyond them all, an
carried by them above them all, to him that is bett
all, to God in Christ Jesus; but to make this bosome
a kind of canker-worm to fret and eat out the hear
being, not only of all Sabbaths and Ordinances of wo
but also of all duties and graces of Gods Spirit, na
Christ Jesus himself, as he is manifested in the flesh, s

* I. S. *external Mediatour*, whom * some lately have also ca
the same box with the rest, *Being sent only* (as they t
to reveal, but not to procure the Fathers love of delight, &

ttle else then a meer form, and so to cease when the omes in the room of all forms, and so is All in All; are say, is such an high affront to the precious bloud t, and his glorious Name, and blessed Spirit of nat he who hath his Furnace in *Zion*, and his fire *alem*, will not bear it long, without making their nts and plagues (at least spiritual) exemplary and ful, and leading them forth in such crooked ways, e workers of iniquitie, when peace shall be upon Are these abstracted notions of a Deity (into the vi- contemplation of whose amazing glory (without im as he is in Christ) a Christian (they say) must ged, lost, and swallowed up, and up to which he end, even to the unaproachable light) the true and bbath? Are these (I say) the new and glorious eaking out in these daies, which this age must ? which are nothing else (upon narrow search) onkish imaginations, the goodly cob-webs of the agerie of those idolatrous and superstitious hypo- he Anchorites, Monks and Friars; who to make d and simple world admire and gaze upon them, out hereby, like *Simon Magus*, that they were some es, even the very power and familiars of God. n these times of distraction, warre and bloud, if Lord called for sackcloth, humiliation, repen- ith, graces, holinesse, precious esteem of Gods ces, and of that Gospel, which hath been the pow- d to the salvation of thousands, now is the time; & ds people reject these things as their A. B. C? and e new light of these times be the dreams and visions erings of doting and deluded old Monks? Shall licity of Gospel-Ministerie be rejected, as a com- ng, and shall *Harphius* his *Theologia Mystica*, *Au- Elutherius*, *Jacob Behmen*, *Cusanus*, *Raimundus Sa- eologia Germanica*, and such like Monk-admirers, be the new lights and beacons on the mountains of evated times? Surely (if so) God hath his time ies of putting a better relish to his precious Gospel, crosse of Christ, which was wont in *Pauls* time to ly Preached, without such Popish paintings, and n Gods people knew how to reconcile their sweet he bosome of the Father, and their Sabbath day.

Thesis 81.

81. n (which is the transgression of the law) be the greatest

greateſt evil, then holineſs (which is our conform
the law) is our greateſt good. If ſin be mans
miſerie, then holineſſe is mans greateſt happineſ
therefore no bondage for a Chriſtian to be bound
obſervance of the law as his rule, becauſe it only bi
faſt to his greateſt happineſſe, and thereby directs
him ſafe from falling into the greateſt miſerie and
if the great deſign of Chriſt in coming into the wo
not ſo much as to ſave man from affliction & ſorrow
are leſſer evils) but chiefly from *ſin*, (which is th
teſt evil) then the chief end of his coming was n
ſome imagine) to lift his people up into the love
ſtracted ſpeculation of the Father above the law
but into his own boſome onely, where onely we h
lowſhip with the Father above the Law of ſin.

Theſis 82.

82. The bloud of Chriſt was never ſhed to deſtroy
of ſin and ſight of ſin in Believers, and conſeque
attendance to any rule of the law, by which means
ſin comes to be ſeen: but he died rather to mak
ſenſible of ſin; for if he died to ſave men from ſi
evident, 1 *John* 3.5. *Tit.* 3.14.) then he died to n
people ſenſible of ſin, becauſe hereby his people
are chiefly weaned and ſever'd from it, and ſave
it (as by hardneſſe and unſenſibleneſſe of heart
they chiefly cleave to it, and it to them) and there
know, that godly ſorrow works repentance, never t
pented of, 2 *Cor.* 7.10. And that *Pharaoh*'s hardneſs
ſtrengthned him in his ſin againſt God unto the la
and hence it is alſo, that the deepeſt and greateſt
mourning for ſin is poured out upon Believers
God hath poured out upon them the Spirit of gr
is evident, *Zach.* 12.10, 11. becauſe the bloud o
which was ſhed for the killing of their ſin, now
them ſenſible of their ſinne, becauſe its now ſp
and applyed to them, which it was not before, for th
ſee all their ſins aggravated, being now not onely
againſt the law of God, but againſt the bloud a
of the Son of God: It is therefore a moſt accurſed
of ſome Libertines, who imagining that (throu
bloudſhed and righteouſnes of Chriſt in their free ju
tion) God ſees no ſin in his juſtified people, that

emſelves are to ſee no ſin, becauſe now they are ju-
and waſhed with Chriſts bloud; and therefore leſt
ould be found out to be groſſe liars, they mince
tter, they confeſſe that they may ſee ſin by the eie
e and reaſon, but (faith being croſſe to reaſon)
e therefore to ſee the quite contrary, & ſo to ſee no
nemſelves by the eie of faith; from whence it fol-
hat Chriſt ſhed his bloud to deſtroy all ſight and
ſin to the eie of faith, though not to the eie of rea-
d thus as by the eie of faith they ſhould ſee *no ſin*,
vill follow) that by the ſame bloud they are bound
o law, no not ſo much as their rule, which as a rule
ſui & obliqui, and in revealing mans dutie declares
I know that in beholding our free juſtification
bloud of Chriſt, we are to exclude all law from our
nces as a covenant of life, not to ſee or fear any con-
rion for ſin, or any ſin able to take away life:
ll it hence follow, that a juſtified perſon muſt ſee no
he eie of faith, nor any law as his rule to walk
liſcover ſin? and is this the end and fruit of Chriſts
oo? Surely this doctrine, if it be not blaſphemous,
ay be known to be very falſe and pernicious, by
rule of judging falſe Doctrines, *viz.* if either they
extenuate ſin in man, or to vilifie the precious
f Jeſus Chriſt, as this Doctrine doth.

Theſis 83.

ne be the tranſgreſſion of the Law (which is a truth 83.
by the Apoſtle with the beams of the Sunne, 1. *Ioh.*
hen of neceſſitie a Believer is bound to attend the
his rule, that ſo he may not ſinne or tranſgreſſe
e, *Pſalm* 119. 11. for whoever makes conſcience
, cannot but make conſcience of obſerving the rule,
he may not ſin, and conſequently whoever make
cience of obſerving the rule doe openly profeſſe
that they make no conſcience of committing any
which is palpable and down-right Atheiſme and
neneſs; nay, it is ſuch prophaneneſs (by ſome mens
les) which Chriſt hath purchaſed for them by
nd; for they make the death of Chriſt the founda-
this libertie and freedome from the Law, as their
he very thought of which abominable doctrine may
n he art, who hath the leaſt tenderneſſe, with hor-
id trembliug. *Porquius* therefore a great Libertine,

and the *Beelzebub* of those flies in *Calvins* time, s
sore eies against this definition of sin, delivered
Apostle, and makes this onely to be a sinne, *viz.*
know, or feel sin, and that the great sin of ma
think that he doth sin, and that this is to put
old man, *viz.* *Non cernendo amplius peccatum, i.* by
ing sin. So that when the Apostle tells us, that sin
transgression of the Law, *Porquius* tells us, That s
seeing and taking notice of any such transgression;
if they that confesse sin shall find mercy, then th
will not so much as see sin, shall finde none at all
liever indeed is to die unto the Law, and to see
in himself in point of imputation (for so he sees th
there being no condemnation to them in Christ J
thus to die unto the Law, and to see no sin inh
himself, against the Law, this is impious, (for so
sin and die unto the Law, is an untruth, if the Apo
be believed, 1 *John* 1:10.) *Those that so annihilate*
stian, and make him nothing, and God all, so that
an must neither scire, velle *or* sentire *any thing of hi*
he must be melted into God, and die to these (for th
say he is out of the flesh) *and live in God, and Go*
himself, and such like language, which in truth is
else but the swelling leaven of the devout & prou
laid up of late in that little peck of meal of *Theol*
manica, out of which some risen up of late have ma
cakes, for the ordinarie food of their deluded h
say these men had need take heed how they sta
this precipice, and that they deliver their judgem
rily; for although a Chtistian is to be nothing by
and loathing himself for sinne, that so Christ ma
in all to him; yet so to be made nothing, as to se
think, feel, will, desire nothing in respect of o
doth inevitably lead to see no sin in ones self,
which the soul is most of all humbled, and so
Jesus Christ is most of all exalted; and yet suc
of annihilatiou the old Monks have pleaded for, &
ed also (as I could shew abundantly from out of th
writings) insomuch that sometime they counsel
to pray, because they must be so far annihilated,
velle; and sometimes they would feign themse
ble to bear the burden of the species of their ow
ers in their cels from one end of them unto anothe
forsooth they were so far *annihilated* (as neither

Calv *adv. Libert.*

r to *scire* or know any thing beside God, whom
ended to be *all* unto them, and themselves no- *Vid.* Tauleri
hen God knows these things were but brain bub- *vita.*
themselves in these things as arrand hypocrites as
bore, and the most subtle underminers of the
Christ, and the salvation of mens souls.

Thesis 84.

Believer, though he cannot keep the Law per- 84.
his rule, yet he loves it dearly, he blames his
rt when he cannot keep it, but doth not find fault
law as too hard, but cries out with *Paul, The law
a good, but I am carnal*; hee loves this Copy,
e can but scribble after it: when therefore the
is made, *viz.* Whether a believer be bound to the
his rule? the meaning is not, whether he hath
keep it exactly as his rule, or by what means hee
power to keep it; but the question is, whether
s self a Believers rule; for so to be a rule is one
ut to be able to keep it, and by what means we
ep it, whether by our own strength or no, or
r from on high, is another.

Thesis 85.

Apostle had thought that all Believers were free 85.
directive power of the law, he would never have
d them to love, upon this ground, *viz.* because all
is fulfilled in love, *Gal.* 5. 13, 14. for they might
e cast off this argument as weak and feeble, and
y said (if this principle were true) what have we
th the Law?

Thesis 86.

is the *inward law* written on the heart, called *the* 86.
he Spirit of life, Rom 8. 2. and there is *the outward*
aled and written in the holy Scriptures, now the
and outward Law is properly the rule of a Chri-
, and not the internal and inward Law (as some
) for the outward Law is perfect, in that it perfe-
ares what is Gods will and what not; but the in-
w (as received and writ in our hearts) is im-
n this life, and therefore unfit to be our rule:
ard law is our actual (yet imperfect) conformi-
rule of the Law without, it is not therefore the
lf: The Law within is the thing to be ruled, *Ps.*
119. 4, 5. The outward Law therefore is the rule:
y of the Spirit of life (which is the internal Law)

is called a Law, not in respect of perfect direction (
is essential to the rule) but in respect of mighty a
ctual operation, there being a power in it as of a
Law effectually and sweetly compelling to the ob
of the Law: For as the Law of sin within us (which
postle calls, the Law of our members, and is contrar
Law of our mindes, or the law of the Spirit of life
us) is not the rule of knowing and judging wha
but the law of God without, *Romans* 7.7. and yet
led a Law, because it hath a compulsive power to
encline to sin, like a mighty and forcible law; so
of the Spirit of life, the law of our mindes, is
law, not that it is the rule of a Christians life, bu
compels the heart, and forceth it like a living lav
obedience of that directing rule (when it is made
to it) from without: It is therefore a great mi
think, that because God translates the law withou
believers heart, that therefore this heart-law is
or principal rule of life, or to imagine that th
without the external law is the rule of life; the
the principle indeed of our obedience, whereby
form unto the rule, but it is not therefore the rul
It is ttue indeed, 1. That the Spirit inclines t
to the obedience of the rule; 2. It illumin
minde also many times to see it by secret shinings
venting light, as well as brings things to their
brance, which they knew before: 3. It acts t
so sometime, so as when they know not what t
it prompts them, *Romans* 8.26. When they know n
to speak before their Adversaries, in that day its
them, *Matth.* 10. 19. When they know not whi
go, nor how to go, its then a voice behind them
leads them to fountains of living waters, *Isaiah*
Revel. 7. 17. But all these and such like quickn
of the Spirit, doe not argue it to be our rule, a
to which we ought to walk, but onely by whic
means of which we come to walk, and are *encli*
rected and enabled to walk according to the rule,
the law of God without. For the Pilot of the ship is
compass of the ship, because that by the Pilot th
guided: nor doth it argue that the Spirit is our
cause he guides us according to the rule: It is not
to the rule to give power to conform unto it, but to
according to which we are to be conformed: And th

y argument to prove the law of the Spirit to bee
of our life, becauſe it chiefly gives us power to
unto the rule; for if the law be that according to
ve are to be guided, although it ſhould give us no
yet this is ſufficient to make it to be our rule.

Theſis 87. 87.

irit of God which writ the Scriptures, and in them
of the holy law, is in the Scriptures, and in that
well as in a believers heart; and therefore to for-
reject the Scriptures, or this written rule, is to
nd reject the holy Spirit ſpeaking in it as their
, tis to forſake that Spirit which is the ſupream
cording to which all private ſpirits, nay, all the a-
ſtates, movings, ſpeakings of Gods own Spirit in
be tried, examined, and judged. To the law and
nony, was the voice of the Prophets in their days,
The Lord Chriſt himſelf refers the Jews to the
of Scriptures concerning himſelf, *John* 5. 39.
of *Bereah* are commended for examining the ho-
lible dictates of Gods Spirit, in *Pauls* Miniſtry,
; to what was written in the Scriptures of old.
efore but a cracking noiſe of windy words for any
it they open no gap to licentiouſneſs by renoun-
written and external law as their rule, conſide-
they cleave to a more inward and better rule,
law of the Spirit within: for (as hath been
hey do indeed renounce the holy Spirit ſpeaking
le, *viz.* the law without, which though it be no
ne Spirit (as ſome object) yet it is that rule ac-
o which the Spirit guides us to walk, and by
e are to judge whether the guidance be the ſpi-
nce or no.

Theſis 88. 88.

ay, *That the difference between the old Teſtament* Saltmarſh,
on and the new, or pure Goſpel and new Covenant, is Sparkles, p.
it, That the one, or that of Moſes, *was a Mi-* 243.
om without, and that of Chriſt from within: and
ſay, that the meer Commandments or letter of Scrip-
not a law to a Chriſtian why he ſhould walk in holy
at the law written on our hearts, the law of life.
is be the difference between the old and new
nt diſpenſation, the Miniſtry of the old and the
of the new, then let al believers burn their Bibles,
the ſacred writings of the new Teſtament & old,

unto ſpiders and cobwebs in old holes and corners
ver be read, ſpoken, or meditated on, for theſe
things are none of Chriſts Miniſterie, on which
lievers are to attend: and then I marvel why the
preached, or why they writ the Goſpel for after
that was the chief end of their writing, as it wa
Prophets in their times, *Iſaiah* 30.8.) that men
lieve, and believing have eternal life, and kno
by that they have eternal life, *John* 20.31. 1 *Jo*
For either their writing and preaching the Goſpe
an external and outward Miniſtry (which is croſſ
mon ſenſe) or it was not Chriſts Miniſtery, which is
mous to imagine: & it is a vain ſhift for any to ſay
though it was Chriſts Miniſtrie, yet it was his
as under the Law, and in the fleſh, and not in
and ſpirit: for its evident, that the Apoſtles
and writings, were the effect of Chriſts aſcenſion
ry, *Epheſ.* 4. 8, 11. when he was moſt in the Sp
had received the Spirit that he might pour it ou
outward Miniſtrie, *Acts* 2.33. and it is a meer Nev
and dream of Maſter *Saltmarſh* and others, to
between Chriſt in the fleſh, and Chriſt in the Spi
the one Chriſt had a divers Miniſtrie from the o
when the Comforter is come (which is Chriſt in
what will he do? he will lead (its ſaid) unto all
16.13. But what truth will he guide us into? Ve
other (for ſubſtance) but what Chriſt in the fleſh
ken, and therefore its ſaid, that he ſhall *bring all
your remembrance, whatſoever I have ſaid unto you*
26. and therefore (if I may uſe their phraſe) Ch
Spirit leads us to what Chriſt in the fleſh ſaid;
Chriſt leads the faithful to the outward Mi
Chriſt; Chriſt in the Spirit to Chriſt ſpeaking in t
the Spirit of truth to the Word of truth, the Spi
to the Word without, by which we ſhall be jud
laſt day, *John* 12.48. and therefore certainly are
gulated by it now.

Theſis 89.

89. It is true, that the faithful receive an unctio
nointing of the Spirit, which teacheth them all th
is this teaching *immediate* or *mediate?* If *immedi*
doth *John* tell them that he writ to them that he
might know they had eternal life? 1 *John* 5.13.
mediate, *viz.* by the Word externally preacht or

rnal Word ſtill is to be our rule, which the anoin-
e Spirit helps us to know: It is true, the Apoſtle
John 2.27. that they being taught of the Spirit,
eed that any man ſhould teach them; what then?
teaching therefore immediate? No verily, for the
xplains his meaning in the words following, *viz.*
, and after another way and manner, then as
taught them, for ſo the words run, *You need not*
nan ſhould teach you, but as the anointing teacheth
ings, and is truth. For if Miniſters are to preach
e in demonſtration of the Spirit, then thoſe that
n and are taught by them, need no man to teach
erwiſe, than as the ſame Spirit in the ſame de-
on teacheth them all things: It might be truly
he men of *Bereah* did need no man to teach them
than as the Spirit, in comparing and ſearching
tures, did teach them the things which *Paul*
And *Calvin* well obſerves upon this place, that the
ne Apoſtle in theſe words, is to confirm his Do-
ich hee writ to them, it being no unknown
a thing known to them by the anointing of the
ich either they had received by former Miniſte-
Word, or which now they might receive by his
As therefore the Spirit leads us to the Word, ſo
leads us to the Spirit, but never to a ſpirit with-
eyond the Word, I mean ſo far forth as that the
dminiſtration of Chriſt in the fleſh, or in the
Letter, muſt ceaſe, and be laid aſide, when the
lminiſtration of Chriſt in the Spirit comes.

Theſis 90.

90. veak an argument to imagine, *That we are not to guided by any outward commands, in our obedience (becauſe God is to work all our works for us, e we are not to live, but Chriſt is to live in us)* as hat we are not to look to any promiſes without ect and ſupport our faith, becauſe Chriſt is al-ll and accompliſh all the promiſes for us: For ſtion be, by what are we to live? The Apoſtles full, *Gal.* 2.19, 20. that as he did not live but by of the Son of God, ſo are we: But if the queſtion rding to what rule are we to live, and wherein live? The anſwer is given by *David*, *Pſalm.* . *Thou haſt commanded us to keep thy precepts dili-* that my heart were directed to keep thy Statutes.

Deal bountifully with thy servant that I may live and [illegible] *Word*, ver. 17. *Let thy mercy come to me that I may l* [illegible] *thy law is my delight*, v. 77. So that if the question b[illegible] is the rule of faith by which we live? The answe[illegible] Gospel, *Phil.* 3. 16. But if the question be, What is [illegible] of life it self? The answer is, the Moral Law; and [illegible] later is the controversie.

Thesis 91.

91: *The commanding will of God*, called *Voluntas man*[illegible] to be our rule, and not the working will of God. *Voluntas decreti*, or the will of Gods decree: for [illegible] not sin by fulfilling the one, but we may sin in f[illegible] the other. Gods secret and *working will* was fulfille[illegible] *Josephs* brethren sold him into *Egypt*, and when *Ni*[illegible] *nezzar* afflicted Gods people seventy years, [illegible] when the Scribes and Pharisees caused Christ to b[illegible] fied; yet in all these things they sinned and p[illegible] Gods wrath against them; How? Was it in [illegible] and thwarting Gods working will, or the will of G[illegible] cree? No verily, for its expressely said, that Ch[illegible] crucified according to the determinate counsel a[illegible] of God, *Acts* 4. 28. It was therefore by crossin[illegible] commanding will. It is therefore a hellish devi[illegible] bertines to exempt men from all Law, and from [illegible] of all sin: *Because* (say they) *all things good* [illegible] *come from Gods will, and all things that are done are* [illegible] *by him, and all that he doth is good, and therefore* [illegible] *actions are good, because God works them*; for wh[illegible] we to do to take the measure of our ways by his [illegible] will? Gods will is his own rule to work with, not [illegible] to work by: Our actions may be most sinful, v[illegible] working in and about these may be most just and [illegible] though God purposeth to leave the creature to fal[illegible] yet he so purposed it, as that it should be only [illegible] their own fault that so they sin: And although a [illegible] an is to submit humbly to the just dispensations [illegible] when he leaves it to any evil, yet Gods working w[illegible] such dispensations must not be our rule, for then [illegible] will not only our own sinne, but our own affict[illegible] perdition for ever, for all these are contained u[illegible] working will: It is therefore a most subtle and pe[illegible] practice in many, who when they are overtaken [illegible] sin, or hampered with sin, they wash all off from th[illegible] and lay all the blame (if any be) upon God himsel[illegible]

rd left me, and he doth not help me, and he must doe hath undertaken to do all, if therefore I sin, upon him blame, or if there be any upon them, it is but little: ny should any judge of the evil of their sin by Gods ng will, for that is not your rule, but the command- ll of God, according to which *Samuel* convinced when he was left of God to spare *Agag*) that his dience against the commandment was rebellion, and sin of Witchcraft in the eyes of God, 1 *Sam.*15.23.

Thesis 92.

92. a great part of Christs love to command us to do ing for him, as well as to promise to do any for us: When the King of glory hath given us out y promise, its then the next part of his special grace vour to command us to stand before him and at- upon his greatnesse continually. They that see how they deserve to be forsaken of God, and given over ir own hearts lusts, and to be for ever sinning and ming God in hell, where God will never com- them to think of him, speak of him, do for him, o him more, cannot but account it an high and spe- vour of Jesus Christ to command them any thing, or em do any thing for him; a poor humbled prodigal count it great love to be made an hired servant; *Baptist* will count it an high favour if he may but un- hrists shoe-latchet, and be commanded by him to he meanest work for him: *David* wondred at Gods toward him, that God should command him, and me measure enable him to offer willingly, *Lord*, he) *what are we?* I do therefore marvel how any retend that they are acted by the love of Christ, and y the law of commands, considering that there is ch love in this for Christ to command, and how can profess their relish of preaching Gods free grace love, and yet cannot away with sweet and gracious ex- ations pressing to holinesse and holy duties, in the re- ing and urging of which there is so much free grace heart-love of Christ Jesus; surely if the love of ist is to lead us, then the commands of Christ (where- e discovers one chief part of his love) are to guide us, be a rule of life unto us. The man who in his cool deliberate thoughts imagines that a Christian under rule of the law, is a Christian under bondage, may be justly

justly feared that himself is still under the bondage
and Satan, and never yet knew what the true le
Christ Jesus is to this day.

Thesis 93.

93. The Fundamental errour of *Antinomians* ariseth
this, in imagining the great difference between the
& Gospel to be this, *viz.* That the Law requires doing
the Gospel no doing, and that all believers being
the Gospel, are therefore under no Law of doing: b
must know, that as the Gospel exacts no doing, that
by we may be just, so it requires doing also when by
Jesus we are made just: For if the Gospel command
be holy as God is holy, 1 *Pet.* 1.15. and perfect as our
venly Father is perfect, *Matth.* 5.48. then the Gospel
not only require doing, but also as much perfection
ing as the Law doth; the Law and the Gospel re
the same perfection of holinesse, only here is the
rence (which many have not observed) the Gospel
not urge this perfection, nor require it of us as the
doth; for the Law calling and urging of it that so he
we may be made just, it therefore accepts of nothing
perfection, but the Gospel requiring it, because w
perfectly just already in Christ, hence though it comm
us as much as the Law, yet it accepts of lesse, even
least measure of sincerity and perfection mixed with
greatest measure of imperfection.

Thesis 94.

94. The Law (say some of the *Antinomians*) is to be
as an eternal rule of righteousnesse, but their mea
then is, That believers are thus to keep it in Christ
hath kept it for them, and if they meant no more but
Christ hath kept it for righteousnesse to their justifica
they speak truly: but their meaning herein is not on
respect of their justification, but also in respect of t
sanctification, for they make Christs righteousnesse to
materially and formally their sanctification: hence t
say, *A believer hath repented in Christ, and mortified si
Christ, and that mortification and vivification is nothing b
believing that Christ hath mortified sin for them, and
quickned for them, and that That sanctification which is
herent in Christ, and not that which is inherent in us, is an
dence of our justification.* But this principle which confou
a Christian justification, and sanctification, as it casts
seed of denying all inherent graces in a believer, s
la

he basis of refusing to do any duty, or conform to
aw *in our own persons:* for if this principle be true,
ch no Orthodox Writer doubts of)viz. That we are
t for no righteousnes in our selves to our justificati-
ecause we are perfectly just and made righteous for
nd in Christ, then it will undeniably follow, that we
ot to seek for any holiness and sanctification in our
, because we are perfectly sanctified also in Christ
who hath repented, and believed, and mortified sin
ctly for us in his own person; Look therefore as the
ction of Christs righteousnesse to our justification,
d make a Christian abhorre any personal righteous-
of his own to his justification, so if we be perfectly
ified in Christ, then perfection of Christs holinesse to
nctification should make a believer not onely re-
ce the law, but to abhor all personal holiness through
pirit to our sanctification, and then a Believer must
r to seek any love or fear of God in his heart, which
painted but professed prophaneneſſe, and the inlet
er accidens, but *per se*, to all manner of looseneſſe and
edneſſe in the world.

Thesis 95.

95. e deny not but that Christ is our sanctification as
as our righteousnes, 1 *Cor.* 1.30. but how? not ma-
lly and formally, but virtually and meritoriously, and
th meet explications)exemplarily: our righteousnes
t justification is inherent in him, but our sanctification
herent in our selves, yet it is derived from him; and
efore it is virtually and meritoriously onely in him:
hence it is, that we are never commanded to justifie
elves, unless it be instrumentally and sacramentally,
n as we are commanded by faith to wash our selves,
.16. and as *Paul* at his baptisme was commanded to
h away his sins, *Acts* 22.16. but we are frequently and
dantly exhorted to *repent*, *believe*, *mortifie* our *affecti-*
pon earth, to *walk in newnesse of life*, *to be holy in*
anner of conversation, *&c.* because these things are
ught by Christ in us to our sanctification, and not
ught in Christ for us as our righteousnes to our justifi-
on.

Thesis 96.

96. hey that are in Christ are said to be compleat in Christ,
2. 10. and that they receive all grace from his ful-
se, *Ioh.* 1.16. so that it seems that there is no grace in
them-

themſelves, but it is firſt in him, and conſequentl
their ſanctification is perfected in him: but we
know, that though the perfection and fulneſs of al
is firſt in Chriſt, yet that believers have not all in l
ter one and the ſame manner, nor for the ſame en
our righteouſneſs to our juſtification is ſo in him as
to be inherent in us, in this or in the world to com
our righteouſneſs to our ſanctification is ſo far in hi
that it is to be derived and conveyed unto us, and
it is formally in our ſelves, but meritoriouſly and vi
only in him: even as our reſurrection and glorifica
laſt day, are not ſo in Chriſt as never to be derived
(for then the reſurrection were paſt already) but th
ſo in him as that they are to be conveyed to us, and
fore they are meritoriouſly and virtually in him, a
are meritoriouſly and virtually riſen in him: a Chr
therefore may be compleat in Chriſt, and yet not be
ctly formally ſanctified in Chriſt, our ſanctification
compleated in him after another manner, and for
ends than our juſtification.

Theſis 97.

97. The chief end of Chriſts firſt comming was to lay
his life a ranſome for many in way of ſatisfaction an
rit, *Phil.* 2.8. *Matth.* 20. 28. now by this ſatisfactio
did two things, 1. He brought in ſuch a righteouſnes
fore God as might merit mercy and make us juſt:
this is wholly in Chriſt out of our ſelves; but becauſe
was a righteouſneſs of new obedience and thankf
to be wrought in us for this love, therefore, 2. By the
ſatisfaction he hath merited (not that this new obed
might juſtifie us or make us accepted) but that it
be accepted though imperfect and polluted with fi
1 *Peter* 2.5,6. as alſo that it might be crowned an
compenced: Now hence it follows, that the Lord
hath not performed our duty of thankfulneſs and
obedience for us (*ſub hoc formali*) or as of thankful
for though Chriſt was thankful and holy for us, y
was not under this notion of thankfulneſs for his
love to us, for this is perſonally required of us, an
ſounds very harſh to ſay, that Chriſt walked in all
thankfulneſs to himſelf, for his love to us; but he
thus thankful for us, *ſub ratione meriti*, or in way of m
it being part of that ſatisfaction which juſtice exacted.
that which might ſatisfie juſtice, and merit any mer

Ch

lid for us in himself, but he did not believe and re-
nd perform duties of thankfulness for us, because
d such like are not to satisfie justice, but follow as
f that satisfaction, and therefore are wrought
us, and so are personally required of us, and
re when a Christian finds a want of these things in
, he is not to comfort himself with fond thoughts
imputation of these in Christ onely unto him,
s to look up to Christ Jesus for derivation of these
Christ into himself; otherwise by making Christ his
ation, only in way of imputation, he doth really
Christ from being his sanctification; for if Christ be
hteousness only by imputation, then if Christ be
ctification, it must be by derivation from him, which
ust needs destroy who make him their sole sanctifi-
oy meer imputation.

Thesis 98.

tual errours, like strong wine, make mens judge- 98.
eel and stagger, who are drunken therewith: And
he *Antinomians* speak so variously in this point, that
ow not where to find them, or what they will stand
sometime they will say that a Believer is free from
vin all its authority and offices, but this being too
at other times they speak more warily, and affirm
Christian is to observe the law as his rule perfo-
hus far forth, *viz. To doe what is commanded, but*
ertue of a command: the Spirit, say they, *will* Town. *Ans.*
nd conform their hearts to the law, but they are not to Tayl.
y any authority of the law to the directions thereof;
rit, they say, *is free, and they are under the government*
Spirit, which is not to be controled and ruled by any law:
by vertue of a command they meant, by vertue of
wn natural strength and abilities looking to the
nd, so its true, that a Believer is not so bound
y vertue of the law, for then he was bound to con-
o the law Pharisaically, for what is our strength
akness and sin? but if by vertue of a command
ean thus much, *viz.* that a Believer is not bound
commanding power of any law to conform thereun-
y the Spirit will conform his heart thereunto, so
e shall do the things (perhaps) which the law re-
, but not because the law requires or commands them
done: If this, I say, be their meaning (as surely it
to be) then the mystery of this iniquity is so plain,
that

that he that runs may read it: For hence it unde
follows, that in case a Believer fall into any sin
whoredome, murder, theft, witchcraft, &c. These v
acts, though they be sins in themselves (because they
gainst the Law) yet they are not sinnes *unto him*, b
he is now set free from the Law, and not bound to t
bedience of it by vertue of any command: for where
is no law, there is no transgression; and if there be
which binds him, there is no transgression then at le
to him: *They are sinnes indeed in themselves, but n
him, they are sinnes* (as some say) *to sense, but not to
sinnes in the conversation, but not to conscience, sinnes
men* (*because they may crosse their Laws*) *but not be
fore God, who exempts them from all Law:* And it is i
here to reply, that they may be sinnes to him, b
they may be against the Law of the Spirit which is hi
for we have already shewn, that although the Spirit
principle by which we obey, yet it is not our rule acc
to which we are to obey: Indeed it is an high agg
on of sin when it is against the Spirit, but to cross the
doth not firstly make these things sinful, nor coul
be sinnes unless they cross such a spirit as speaks
by some holy Law, the very essence of sinne lying
transgression (not of any Law) but of the Law, *i.* the k
Moral or Evangelical Law. Again, if these and
like be sins, because they are only against the L
the Spirit, then it is no sin to bow down before an I
to commit filthinesse, theft, *&c.* supposing that the
shall suspend his act and not restrain; nay, then
follow, that sins of ignorance (of which the Spirit ha
convinced a Christian) are no sins, nor to be repen
which is expresly cross to the holy practice of *Davi*
Psal. 19.12. *knowes his errours? Lord cleanse me from my secret*
If sin therefore be the transgression of the Law (wh
the Spirit work upon a Christian or no) then certai
he be under no commanding power of the Law, he c
be guilty, or be said to commit any sinne, and the
conclusion is this, That every Believer neither hat
or should say, he doth sin, no not when he commits mu
adultery, and the foulest enormities in the world: V
Doctrine, though so directly and expresly against
light of Scripture, the confessions of all the Saints,
the light of nature and common sense, and is the
filth of the froth of the fume of the bottomelesse pit;

here are who are not ashamed to own it, the very
and depth of a perfect Familist, consisting in this,
hen a man can sin and never feel it, or have any
e or sorrow for it, and when one hath attained to
assure, *He is then Deified, and then they profess the*
doth petere fundum animæ (as they call it) *when*
g that he hath no sinne, he can therefore neither see it
it. From which depth of darkness the God & Fa-
mercies deliver his poor people in these corrupting
and I wish that those who defend this kind of a
ers immunity from the Law, did not lay this corner
of hell and perdition to their followers; I am sure
ad them hereby to the mouth of this pit, who up-
principle, refuse either to mourn for sin, or pray
don of sin, or to imagine that God afflicts for sin,
now freed from the mandatory power of any Law
, they being now not bound to act by vertue of any
nd.

Thesis 99.

od did work upon Believers as upon blocks or brute 99.
res, they might then have some colour to cast off all
ance to the directive power of the law, and so leave
the Spirits Omnipotent and immediate acts; as
arres, who being irrational and uncapable of acting
rule, they are therefore acted and run their course
mighty Word of Gods power, and therefore attend
e; but believers are rational creatures, and there-
pable of acting by rule, and they are also sanctified
elivered from the power of their corrupt nature,
erefore have some inherent power so to act, for if
e not now dead in trespasses and sinnes, they have
ome new life, and therefore some inherent power
, according to the rule of life; the Image of
enewed in them, is (in part) like to the same
which they had in the first Creation, which gave
me liberty and power to act according to the will
that created him: And if the first *Adam* by his fall
yes to us, not only condemnation, but also an in-
power of corruption, then the second *Adam*, the
Jesus, much more conveyes unto all his posterity,
nely justification, but also some inherent power
ace and holiness, which is begun here, and perfe-
n glory; for as sin hath abounded, so grace a-
leth much more: and yet suppose they had no inhe-

rent

rent power thus to act, yet they have an adherent
the Lord Christ Jesus, by faith in whose name t
and shall receive power to act: And therefore, a
God works in us, both to will and to do of his go
sure, yet this hinders not, but that we are to work
salvation with fear and trembling, by attending t
by vertue of which we are bound to work, both
ting forth that power which we have already
from God, as also in fetching in that power we
yet received, but is reserved daily in Christs hand
to enable us thereunto.

Thesis 100.

100. If they that say a Believer is not to act by ver
command, do mean this only, *viz.* That he is not
vertue of the bare letter and external words &
of it, they then speak truly, for such kind of
rather witchery than Christianity, to place pov
vertue in bare characters and letters, which thoug
ty and powerful by the Spirit, yet are empty and
lesse without it: But if their meaning be, that we
to act by vertue of any command in any sense, t
assertion is both pernicious and perilous; for t
Jesus being the πρῶτον δεικτικον, or first subject of
and gracious efficacy and power, hence its true,
not to make the command of God the first prin
our obedience, for this is proper unto Christ by th
John 5.40. *John* 16.13, 14. 2 *Tim.* 2.1. *Ephes.*
Rom. 8.2. But because the Lord Jesus conveys by
rit vertue and efficacy through his Word, not only
of promise, but also words of command (as is
Jer. 3.22. *Acts* 2.38.41. *Matth.* 9.9. *Psal.* 19.8.)
it is, that a Believer is bound to act from a co
though not as from a first, yet as from a secon
ciple, though not as from the first efficient, yet
an instrument in the hand of Christ, who in comm
of the duty works by it, and enables to it; and th
we see *Abraham* comes out of his own Countrey,
called and commanded of God to follow him he
not whither, *Heb.* 11.8. And *Peter* cast his net into
meerly because he was commanded, *Luke* 5.5. An
desired, Oh that my heart were directed to keep th
cepts, because God had commanded, *Psal.* 119.45.
is a vertue, a *vis* or efficacy in the final cause, as we
the efficient, to produce the effect, and every wise

o act by vertue or for the sake of his utmost & last
Now the naked Commandment of the Lord, may be
uld be the chief motive and last end of our obedi-
his highness; for whatever is done meerly be-
f Gods command, is done for his glory (which
ould be our utmost end in all our obedience:) And
t is, that that obedience is most absolute and sin-
whether it be in doing or suffering the will of God)
s done meerly in respect of Commandment & will
; when the soul can truly say, Lord, I should
bmit to such a yoke but meerly for thy sake, and
its thy will and thou dost command it: What is it
Christ? but to seek to please him and to give con-
at to him; What is it to seek to give contentment to
ut to give contentment to his heart or his will?
at is his will, but the will of his commandment? If
re it be unlawful to act by vertue of a command,
is unlawful, 1. To love Christ, 2. To be sincere be-
rist. 3. Or to act for the glory of Christ. And hence
t let a man do the most glorious things in the world
is own supposed good end (as the blind Papists
eir will-works and superstitions) which God ne-
manded, nay, let him do all things which the law
requires, give his goods to the poor, and his body
rnt, and yet not do these things because comman-
t him then quit himself from hypocrisie and him-
n being a deep hypocrite in all these if he can:
those who strain at this gnat, *viz.* not to do a duty
: commanded, will make no bones of swallowing
this camel, *viz.* not to forsake sin, because 'tis
en, and whosoever shall forsake sin from any other
, shews manifestly hereby that he hath little con-
of Gods command; I know the love of Christ
make a Christian forsake every sin, but the last re-
n and reason thereof, is, because his love forbids us
nue in sin; for to act by vertue of a command, is
t only as a creature to God considered as a Crea-
t by vertue of the will and commandment of God
deemer, with whom a Believer hath now to do.

Thesis 101.

101. t therefore by vertue of a command, and by vertue
fts Spirit, are subordinate one to another, not oppo-
e against another, as these men carry it. This
being ever remembred, that such acting be not

to make our selves just, but because we are alre
in Christ; not that hereby we might get life, but
we have life given us already; not to pacifie Gods
but to please his mercy, being pacified towar
Christ already; for as *Junius* well observes a gre
Jun. Thes. *de bon. oper.* rence between *placare Deum*, and *placere Deo*, *i.* b
pacifying God, and pleasing God, for Christs blo
can pacifie justice when it is provoked, but wher
ging justice is pacified, mercy may be pleased w
sincere and humble obedience of sons, *Col.* 1. 10.
21. when a believer is once justified, he cannot b
more just by all his obedience, nor lesse just by all
in point of justification, which is perfected at once:
who is perfectly justified, is but imperfectly sanctif
in this respect may more or lesse please God or d
him, be more just, or lesse just and holy before h
is, I confess, a secret but a common sin in many, to
pacifie God (when they perceive or fear his ang
some obedience of their own, and so to seek for
themselves chiefly which they should seek for in
and for that in the Law which is only to be foun
Gospel; but corrupt practises in others should no
(as usually they doe) corrupt opinions in us, and
off the Law from being a rule of pleasing God, be
is no rule to us of pacifying of God: For if we s
revenging (not fatherly) anger, Christs bloud can c
cifie that, and when that is pacified, and God is s
our obedience now pleaseth him, and his mercy ac
as very pleasing, the rule of which is the precious
God.

Thesis 102.

102. They that say the law is our rule as it is given b
but not as it was given by *Moses*, do speak niceties,
ambiguities; for if the Lord Christ give the law
liever as his rule, why should any then raise a du
affirm that the Law is not our rule? For the Law
considered either *materially*, or in it self, as it c
the matter of the Covenant of works: and thus con
a Believer is not to be regulated by it, for he is who
from it as a Covenant of life; or it may be considered
or rather *relatively*, as it stood in relation and re
unto the people of the God of *Abraham*, who were
under *Abrahams* Covenant, which was a Covenant

viz. *To be his God, and the God of his seed*, Gen. 17. 7. this latter respect the law, as it was given by *Moses*, ven by Christ in *Moses*, & therefore the rule of love man (commanded by *Moses*) is called the law of *Gal.* 6. 2. For the law as it was applyed to this peo- h not run thus, *viz. Doe all this, and then I will be d and redeemer* (for this is a covenant of works) but iz. *I am the Lord thy God* (*viz.* by *Abrahams* Cove- *who brought thee out of the land of Egypt, and house age, Therefore thou shalt do all this.* If therefore the ivered by *Moses*, was delivered by Christ in *Mo*- en there is no reason to set Christ and *Moses* to- by the ears, in this respect I now speak of, and n that the law, not as delivered by *Moses*, but as y Christ, is our law and rule.

Thesis 103.

103. law therefore which contains in it self absolutely red (which *Luther* calls *Moses Mosissimus*) the cove- works, yet relatively considered as it was delivered s to a people under a Covenant of grace (which e Author calls *Moses Aaronicus*) so it is not to be red only as a Covenant of works, and therefore for ffirm that the law is no Covenant of works, as it ered on Mount *Sion*, and by Jesus Christ, and that ovenant of works only, as it is delivered on Mount d by *Moses*, is a bold assertion, both unsafe and un- For if as it was delivered on Mount *Sinai*, it was d to a people under a Covenant of grace, then ot delivered to them only as a Covenant of works, a people under a Covenant of grace, may again nder a Covenant of works, to disanul that Co- of grace; but the Apostle expressely affirms the ontrary, and shews that the Covenant made *braham* and his seed (which was to be a God *Gen.* 17. 7.) and which was confirmed before n Christ, the law which was four hundred and ears after, cannot disanul, *Gal.* 3. 17. Now that ple were under a Covenant of grace when the law livered on Mount *Sinai*, let the Preface of the mandments determine, wherein Gods first words ds of grace, *I am the Lord thy God, &c.* and there- u shalt have no other Gods but me, &c. I know , *Zanchy*, and others affirm, that the law is aboga- t was in the hands of *Moses*, but not as it is in

the hand of Christ, but their meaning is at sometime
spect of the manner of administration of the law unc
ses, and when they speak of the moral law simply c
red, yet it never entred into their hearts, that the
delivered on Mount *Sinai*, was delivered *only* as a
nant of works, as some would maintain.

Thesis 104.

104. But there is a greater mystery intended by some
phrase, *as given by Christ*, for their meaning is this,
As Christ by his Spirit writes it in our hearts, not
a rule as written by Moses: *A believers heart* (saith
Saltmarsh. *Saltmarsh*) *is the very law of Commands, and*
Overflowing of Christs bloud. *Tables of* Moses, *and in this respect it becomes not* (s.
the glory of Christ to be beholding to any of the light
ses *face*. It seems then that the law written is no
a Christians rule, but only so far as it is written
heart, a most accursed assertion; for how and
Christ Jesus himself resist temptation to sin?
not by cleaving to the written Word? *Matth.* 44.
was not this done for our imitation? why did *Da*
Christ Jesus delight to do Gods will? was it not
cause it was written of them that so they should do
40.7,8. Did not the law in their hearts make the
cleave to the written law without? Why did *Paul* p
children to honour their parents? was it not,
this was first Commandment with promise? *Eph*
had it not been more Evangelically spoken to p
them rather to look to the law of *Moses* written
hearts within, to direct them hereunto, rather th
beholding for any light upon *Moses* face to dire
herein? how comes it to passe that *Paul* Preache
ther thing but what was in the Old Testament
& the Prophets, who were only the Interpreters of
Acts 22. 20. How is it that Christ himself borrow
from *Moses*, Psalms, and all the Prophets, to
his resurrection and suffering, *Luke* 24. 27, 3
light must be borrowed from the face of *Moses*? if
we were perfect in this life as we shall be in
there would then be no need of the Writings of
postles, Prophets, or *Moses*, of Law or Gospel,
being but imperfectly enlightned, its no lesse t
tream ingratitude and unthankfulnesse to prese
own imperfect and impure light, before that perfe
lesse and heavenly Law and counsels of God with

when the most perfect believer doth see, he may cry
h *Paul*, *The Law is holy, but I am carnal*; what is
painted Popery, to make the Spirit within to be the
n Judge and superiour to the Spirit of God in
itten Word without? only they shrine it up in the
rivate Conclave and Kitchin, or somewhat worse,
e in a company of poor, imperfect, deluded, and
corrupted men: its true, the Covenant of grace
y taken) in the Gospel, needs not to borrow any
m the Covenant of works in the Law, but yet for
the grace of God appearing in the Gospel, will
to walk worthy of God unto all well-pleasing ac-
to the Law, *Tit.* 2.12,13. and to mourn bitterly
are so unlike the will and image of God revealed
aw, *Rom.*7.23,24.

Thesis 105.

105. postle *Paul*, as he sometimes condemns works and
e cõmends them, so he sometimes rejects the Law,
etimes commends the Law, sometime he would
ievers die to the Law, and sometime he exhorts
live in all holy obedience to it; the Apostle
e must speak of the Law under various considera-
else must speak Daggers and flat contradictions,
efore of necessity we are to consider the Law
y under one respect, but variously; for consider
as a Covenant of works, or as the way unto or
f our justification, and so works are condemned,
Law is rejected and abrogated, and so we are to
e Law, but consider the Law as a rule of life to a
stified already, and so the Law is to be received,
ks are to be commended, and we are to live there-

Thesis 106.

106. the Gospel nakedly urgeth believers to good
d obedience to the Law, it is then considered
a rule of life, but when we meet with such
s as set the Law & Christ, the Law and grace, the
promise, the Law and faith, &c. at opposition one
nother, then the Law in such places is ever consi-
a Covenant of life, from which we are wholly
d unto which we should be wholly dead, that we
arried unto Christ, *Rom.*7.4. hence therfore their
are feeble and weak, who would prove a Chri-
e wholly free frõ the directive power of the law,

because a Christian is said not to be under the law
der grace, *Rom.* 6. 14. and because the Law was g
Moses, but grace and truth came by Jesus Christ, *Jo*
and because the inheritance is not by the Law, but
mise and by faith, *Gal.* 3. 12, 18. for these and s
Scriptures speak of the law as standing in oppos
Christ, and therefore speak of it as of a Covenant
by which men seek to be justified: from which (w
a believer is wholly freed, & unto which he is not
nay, he is bound to renounce it, and cast out this bo
man, but all this doth not prove that he is free fr
his rule of life.

Thesis 207.

107. The Law and mans sinful heart are quite oppo
to another, *Ro.* 7. 9, 10, 11, 13. but when (through t
of Christ) the heart is changed, so as there is a nev
or new man in a believer, then there is a sweet ag
between this new nature and the law, for (faith
delight in the Law of God in my inward man: it is t
a most false assertion to say, that the old man of
ver is to be kept under the law, but the new man
nature is above all law, for though the new nat
bove it as a legal covenant, yet it never comes to
lingly under it as a rule until now: an imperfect
ture is infinitely glad of the guidance of an holy
perfect law, *Psal.* 119. 140.

Thesis 108.

108. It is very evident, that the children and son
under the New Testament are not so under the l
children and sons of God were under the Old Te
for the Apostle expressely tells, *Gal.* 3. 23. that b
faith came, we (*i.* the children of the Old Testam
shut up and kept under the Law, and were under
der a School-master, *v.* 24. and these of whom th
thus speaks are not only wicked and carnal J
the dear children of God, and heirs of eter
those times, as is evident from *Gal.* 4. 1, 2, 3. bu
postle speaking of the Sonnes of God in Gosp
since faith is come and revealed, speaks as expres
are now no longer under the law as under a Scho
Gal. 3. 25. and that now *when the fulnesse of tim*
God sent his Son, to redeem them that were under
that we might receive the Adoption of Sons, Gal. 4
which though it be true of all men by nature,

e under the law, yet an impartial clear eye will ea-
ern that the Apoſtles diſpute is not of our being
he Law by nature meerly, but of being under the
peculiar diſpenſation, which was the ſtate not only
ewiſh Church, but of the children of God, heirs of
niſe (and conſequently ſuch as were believers) in
urch, in thoſe Old Teſtament times; we are not
e now in theſe New Teſtament times under the
hey were, the great difficulty therefore remains to
ow we are not under the law as they were. Thoſe
y wee are not under the Ceremonial law as they
o ſpeak truly, but they do not reſolve the difficulty
lace; for certainly the Apoſtle ſpeaks, not only of
emonial law, but alſo of that law which was given
of tranſgreſſions, *Gal.* 3. 19. and which ſhut up
y the Jews) but all men under ſin, *ver.* 22. which
e power of the moral law chiefly, the Apoſtle muſt
e intend the moral law, under which the Old
nt Believers were ſhut up, and we now are not:
bt therefore ſtill remains, *viz.* How are we not
ler the moral law? Will any ſay that we are not
der the malediction and curſe and condemnation
it the Jews under the Old Teſtament were thus
, even under the curſe of it: This cannot be the
for although the carnal Jews were thus under it,
ithful (whom the Apoſtle calls the heire and
all, *Gal.* 4. 1.) were not thus under it, for belie-
re as much bleſſed with faithful *Abraham*, as
s now, *cap.* 3. 9. How then are we not under it
vere? Is it in this, that they were under it as a
ſe to walk by, and ſo are not we? Thus indeed
in the place, but this cannot be it; for the Apo-
is very Epiſtle preſſeth them to *Love one another*,
is ground, becauſe *All the Law is fulfilled in love*,
3, 14. and this walking in love according to the
walking in the Spirit, *verſe* 16. and they that
lk in the ſpirit, according to the law, are not
ie Apoſtle) under the law, which cannot, with-
ontradiction, be meant of not being under the
irective power of it; and it would be a miſera-
k motive to preſſe them to love, becauſe all the
lfilled in love, if the law was not to be regar-
ny rule of life or of love; for they might upon
round eaſily and juſtly object, and ſay, What have

we to do vvith the law? If we therefore as well as t
thus under the law as a rule of life, how are vve
der as they were? Is it becauſe they vvere under
preparative means for Chriſt, and not we? The
under the humbling and terrifying preparing wor
but not we: There are ſome indeed who think that
of the Law under the Goſpel is but a back-door, o
dian path, or a crookt-vvay about, to lead to
Chriſt; but certainly theſe men know not what t
for the text expreſly tells us, that the Scripture h
cluded (not only the Jew) but *All under ſinne*, t
the promiſe by faith might be given to them that
Gal. 3. 22. So that the law is ſubſervient to faith, ar
promiſe, that ſo hereby not only the Jews, but
God ſaves might hereby feel their need, and fly by
the promiſe made in Jeſus Chriſt; and verily, if C
the end of the law to every one that believes, *R*
then the law is the means (not of it ſelf, ſo much a
rich grace of God) not only to the Jews, but t
thers to the end of the world, to lead them to
Chriſt Jeſus: If therefore the faithful under t
Teſtament, are thus under the preparing work of
as well as thoſe under the Old, How vvere they
ſo under the law, as we are not, and we not un
they were? I confeſs the place is more full of di
than is uſually obſerved by Writers upon it, only
clearing up of this doubt, omitting many things,
briefly, That the children of the Old Teſtament w
der the law and the pedagogy of it, two vvays, afte
the children of the New Teſtament are not unde
but are redeemed from it.

1. As the Moral law was accompanied with a n
burdenſome ceremonies, thus we are not under
they were under it; For we know this law vva
the Ark, and there they vvere to look upon it in t
if any man then committed any ſinne againſt
ther through infirmity, ignorance, or preſumpti
vvere to have recourſe to the Sacrifices and high
yearly, and to their bloud and oblations: The
to pray (which vvas a Moral duty) but it
with incenſe and in ſuch a place: They vvere to h
ful (another Moral duty) but it muſt be teſtified
offering up of many Sacrifices upon the Altar, &c
vvere to confeſſe their ſins, (a moral duty alſo,

over the head of the Scape-goat, *&c.* Thus they
nder the law, but vve are not: And as 'tis usual
Apostle thus to speak of the law in other places of
ipture, so surely he speaks of it here, for hence it
in the beginning of this dispute, *cap.* 3. 19. hee
of the moral law which was given because of trans-
ns; and yet in the close of it, *Gal.* 4. 3. he seems
k only of the ceremonial law, which he calls the e-
s of the world, under vvhich the children were then
dage, as under Tutors and Governours; which im-
ius much, that the children of the Old Testament
indeed under the moral law, but yet vvithal as thus
panied vvith ceremonial rudiments and elements fit
h children in their minority: But now in this elder
the Church, although we are under the moral law
er respects, yet vve are not under it as thus accom-
l.

In respect of the manner and measure of dispensati-
the moral law, which although it had the revelation
Gospel conjoyned with it (for *Moses* writ of Christ,
5.46. and *Abraham* had the Gospel preached to him,
.8. and the unbelieving Jews had the Gospel prea-
Heb. 4. 2.) yet the law was revealed & pressed more
y and strongly, with more rigour and terrour, and
ospel was revealed more obscurely and darkly in re-
of the manner of external dispensation of them in
times; there vvere three things in that manner of
nsation, from which (at least, *ex parte Dei revelantis*)
re now freed.

Then there vvas much law urged, externally, clearly,
ittle Gospel so clearly revealed, indeed Gospel and
t Jesus was the end of the moral law and the sub-
e of all the shadowes of the ceremonial law, but
external face of these things vvas scarce any thing else
Doing and Law, by reason of which there is a veil
d over the hearts of the Jews in reading the Old
ment unto this day, as is evident, 2 *Cor.* 3. 13. so that
nside or end of the moral law being Gospel, and the
de & means appointed to this end being law, hence
Gospel vvas then lesse clearly, and the law was more
ly revealed in those times; to say that Jesus Christ
s benefits, or eternal life were then dispensed under a
enant of vvorks, or *sub conditione perfectæ obedientiæ* (as
e eminent Worthies affirm) is such an errour which
wise

wise and able men might easily fall into by seei
much law was revealed and urged in those time
though the law simply considered in it self contain
matter of the Covenant of vvorks, yet considered r
ly in respect of the people of God, and as they were
Abrahams Covenant of grace, so it was given to the
rule of perfect righteousnesse, by both which they
the better see their own weaknesse and unrighteou
and fly to Christ; and therefore the Apostle, *Gal*
calls the promise which vvas made to *Abraham*, the
nant, and gives not this title to the law, but calls it t
which (he saith) could not disanul the Covenant,
med in Christ: and although it be propounded t
in way of Covenant, *Exod.* 19.5. yet this is to be unde
(as some think) of Evangelical keeping Covenant
of Legal; or if of Legal, yet then it is not propo
simply as a Covenant of works, to convey Ch
them, but *ex hypothesi*, or upon supposition, that if th
think to be Gods people, and have him to be their G
doing (as *Junius* observes the carnal Jews did thin
hope so to have him, and as that young man thought.
19.17. as *Chamier* observes) that then they must ke
these Commandments perfectly, and to be accur
they did not continue therein: I dare not therefo
that Christ and eternal life were dispensed in a Co
of works, under which Covenant the Jews were s
old Testament times: but rather this, that the law vvas
strongly pressed as a yoke upon their shoulders, an
this law vvhich contains the Covenant of works was
plentifully revealed and insisted on, and the Gospel
sparingly and darkly: but now in Gospel times the
star is risen (though in few mens hearts) yet in th
strine and clear revelation of it therein, and ther
the Gospel is called the *mystery hidden from ages and*
rations past, but now is made manifest to his Saints, Co
26. which cannot be meant as if they had no knowl
of it, for *Abraham* saw Christs day, and there is a clo
witnesses in the Old Testament vvho died in faith,
11. but not such clear knowledge of it as now: they v
therefore then under the law as servants (because so m
working and doing vvas urged and chiefly revealed)
indeed vvere sons and heirs: but vvee now are n
under it, but are as sons having the Lord Jesus
our fathers face in him clearly revealed, and faith in
chi

and most abundantly urged in his blessed Gospel: as the Apostle tells us in this Text, *Gal.*4.1. with that the heirs of the Promise under the Old Testa- were as servants, but by Christs comming we are sons; look also as they are said to be under the not as if they had no Gospel revealed, or no use of spel, but only because the Gospel was more dark- aled, and the Law more plentifully urged, so we not to be under the Law, not as if there was no or no use of the Law belonging to us, but because e Gospel is more clearly revealed, and the Law ternally so proposed and imposed as it was upon

The Law was a Schoolmaster, Tutor and Governor them unto Christ to come, for so the Apostle tells his place, *Gal.*3.23. that *before faith came, we were under the Law, unto the faith which should after- be revealed:* Thus the Ceremonial Law pointed to to come, the Moral Law discovered mans sin and and need of Christ who was to come; nay, all the ses were made with reference to Jesus Christ to but now *the fulnesse of time being come*, that the of God is come, now *we are no longer under the law* this manner, neither Ceremonial or Moral Law any use to us to lead us unto Christ to come, for it is already come: and hence it is, that Believers are said to be rather under the Gospel than under Law, and Believers under the Old Testament to be r under the Law than under the Gospel: because ugh these had the efficacy of Christs Redemption, yet were not actually redeemed, because the Redeemer not yet come into the flesh, and in this respect were under the rigour of the Law, and hence it was at they should be handled as servants, and the and curse thereof principally revealed: but now st being come, and having actually redeemed us, ng been (not only virtually but actually) made teousnesse and a curse for us: now therefore is the that we should see Christ Jesus with open face, and principally concerning faith and the fathers love in now Christ is revealed chiefly (being come) the end e Law, then the Law was revealed chiefly (Christ g not yet come) as the means to this end: look fore us the promise before Christ, of which the Apostle speaks

ſpeaks, *Gal.*3.17,18,19,21,22. vvas fulfilled in Chri
come, (as Divines ſpeak) rather than aboliſhed, an
boliſhed as it vvas a promiſe of grace to come: ſo
ral law is rather fulfilled than aboliſhed in Chri
come, and yet as it did lead unto Chriſt to come,
boliſhed to us now under the Goſpel.

3. The law being principally revealed, and ye
vealed as to lead unto Chriſt Jeſus to come, hence
a third thing of the law, from vvhich vve are now
red, *viz.* they were therefore under more terrour a
of the law, than we are (on Gods part revealing the
more clearly) in theſe times; and therefore ſaith
poſtle, *Gal.*4.4, 5,6. *that when the fulneſſe of time
God ſent his Sonne to redeem us from under the Law
we might receive the adoption of Sonnes, and there
Spirit of Sons, crying, Abba, Father:* could not the
were Sons under the Law call God Father? yes v
doubtleſs thou art our Father, ſay they, *Iſa.*63. 17
they having leſſe light, they had more fear and l
the Spirit of Adoption, I ſay ſtill (*ex parte Dei revel*
than we have in theſe days: We are not therefore ſo
the law, *i.* the fear and terrour of the law as they
the ſumme of all this is, that although we are not
der the law, 1. ſo accompanied, and 2. ſo diſpenſ
they vvere under the Old Teſtament, yet this hinde
but that we are under the directive power of the L
well as they.

Theſis 109.

109. The Apoſtle ſpeaks of a law written and engrav
ſtones, and therefore of the moral law, which is n
boliſhed by Chriſt in the Goſpel, 2 *Cor.* 3.6,7, 11, 1
the moral law therefore aboliſhed as a rule of life
no verily, but the meaning of this place is (as the fo
*Gal.*3.25.) for the Apoſtle ſpeaking of the moral la
a Synecdoche, comprehends the ceremonial law
both vvhich the falſe Teachers in thoſe times urg
neceſſary to ſalvation and juſtification at leaſt tog
vvith Chriſt, againſt vvhom the Apoſtle here diſpu
the moral law therefore is aboliſhed firſt as thus ac
panied vvith a yoke of ceremonies, ſecondly, as it
formerly diſpenſed, the glorious and greater light of
Goſpel now obſcuring the leſſer light under the law,
therefore the Apoſtle, *ver.*10. doth not ſay, that there
no glory ſhining in the Law, but it had no compara
gl

this reſpect, by reaſon of the glory which excel-
l laſtly, the Apoſtle may ſpeak of the moral law, con-
as a Covenant of life vvhich the falſe teachers ur-
vvhich reſpect he calls it the Miniſtry of death, and
er vvhich killeth, and the Miniſters (vvho were cal-
rei and *Minei*, as *Bullinger* thinks) the Miniſters of Bulling. *in loc.*
er, which although it vvas virtually aboliſhed to the
g Jews before Goſpel times (the vertue of Chriſts
xtending to all times) yet it was not then aboliſhed
until Chriſt came in the fleſh, and actually under-
fulfil this Covenant for us to the utmoſt farthing of
nd ſuffering vvhich is exacted, and now it is aboli-
th virtually and actually, that now vve may vvith
ce behold the glory of the Lord as the end of the
righteouſneſs to every one that doth believe.

Theſis 110.

110.

oſpel under which believers now are, requires no doing
ne) *for doing is proper to the law; the law promiſeth*
requires conditions: but the Goſpel (ſay they) *promiſeth*
the condition, but requires none, and therfore a believer
wholly free from all law: but the Goſpel and Law are
wo vvays, 1. Largely, the Law for the whole doctrin
ed in the Old Teſtament, and the Goſpel for the
doctrine of Chriſt and the Apoſtles in the New Te-
t. 2. Strictly, the law *pro lege operum* (as *Chamier* di-
heth) & the Goſpel *pro lege fidei*, *i.* for the law of faith: Chamier *de o-*
of works ſtrictly taken is that law wch reveals the *per. Neceſſ. c.* 3.
f God & eternal life upon condition of doing or of
obedience: the law of faith ſtrictly taken is that do-
which reveals remiſſion of ſins, reconciliation vvith
Chriſts righteouſneſs only apprehended by faith:
e Goſpel in this latter ſenſe excludes all works, & re-
qo doing in point of juſtification & remiſſion of ſins
God, but only believing: but take the Goſpel largely
whole doctrine of Gods love & free grace, & ſo the
requires doing; for as 'tis an act of Gods free grace to
a man vvithout calling for any vvorks thereunto; ſo
ct of the ſame free grace, to require vvorks of a per-
ified, & that ſuch poor ſinners ſhould ſtand before the
God on his throne, to miniſter unto him, & ſerve him
teouſneſs and holineſs all the days of our lives, *Tit.*
: for any to think that the Goſpel requires no condi-
a ſudden dream againſt hundreds of Scriptures, w^ch
conditional, yet evangelical promiſes, & againſt the

judge-

judgement of the most judicious of our Divines, wh
pute against Popish Writers cannot but acknowled
only thus, *viz.* conditions & promises annexed to ob
are one thing (saith learned *Pemble*) & conditions
to perfect obedience are another: the first are in the
the other not: works are necessary to salvation (sai
er) *necessitate præsentiæ*, not *efficientiæ*; and hence h
two sorts of conditions, some *antecedentes* which
merit salvation, and these are abandoned in the Go
thers (he saith) are *consequentes*, which follow the
man justified, and these are required of one alread
ed in the Gospel: there are indeed no conditions
of us in the Gospel, but those only which the Lord
shall or hath wrought in us, and which by requiri
he doth work, will it therefore follow, that no c
is required in us; but because every condition is pr
no verily, for requiring the condition is the means
it (as might be plentifully demonstrated) and me
end should not be separated. Faith it self is no an
condition to our justification or salvation, take ant
in the usual sense of some Divines for affecting or n
condition, which *Junius* calls *essentialis conditio*: b
antecedent for a means or instrument of justificati
ceiving Christs righteousnes, in this sense it is the
tecedent condition which the Gospel requires there
cause it doth only *antecedere* or go before our justif
(at least in order of nature) not to merit it, but to re
not to make it, but to make it our own, not as the m
our righteousnes, or any part of it, but as the only
of apprehending Christs righteousnes, which is th
cause why God the Father justifieth, & therefore as
righteousnes must go before, as the matter and
cause of our justification, or that for which we are
ed; so faith must go before this righteousne s as an
ment or applying cause of it, by which we are jus
that is, by means of which we apply that righteo
which makes us just. 'Tis true, God justifies the un
but how? not immediately without faith, but me
by faith, as is most evident from that abused text, *Ro*
When works and faith are opposed by the Apostle i
of justification, affirming that we are justified by fai
by works, he doth hereby plainly affirm, and give t
faith which he denies to works; look therefore as
nies works to be antecedent conditions of our justifi

ms the contrary of faith, which goes before our ju-
ion, as hath been explained: and therefore as *doe*
hath been accounted good Law, or the Covenant
ks, so *believe and live* hath been in former times ac-
l good Gospel, or the Covenant of grace, until now
his vvild age hath found out new Gospels that *Paul*
Apostles did never dream of.

Thesis 111.

vant and a son may be set to do the same work, and 111.
e same rule given them to act by; but the *motives* to
ir work, and the stripes and punishments for neglect
work, may be various and divers; a son may be
to it, because he is a son and beloved; a servant
bound to do the same work, because he is hired &
ve wages; if the son neglect his work, his punish-
only the chastisement of a father for his good; if
it be faulty, he is turned quite out of doors: So al-
Believers in Christ, and those that are out of Christ
vers and various motives to the obedience of the
God, yet these do not vary the rule; the law of God
le to them both, although they that be out of Christ
thing but fear and hope of wages to urge them, &
at are in Christ should have nothing but the love
ther, and the heart-blond mercy of a tender Savior
deemer to compel them: the one may be bound to
so they may live, the other may be bound to doe,
they do live; the one may be bound to do, or else
ll be justly plagued, the other may be bound to do
e, or else they shall be mercifully corrected: It is
re a meer feebleness to think (as some do) that the
rule is changed, because the motives to the obedi-
it, and punishment for the breach of it, are now
Believer) changed and altered; for the Command-
ged from Christs love, may bind strongly, yea most
to do the same thing vvhich the same Command-
opounded and received in way of hire, may bind

Thesis 112.

think that there is no sin but unbelief (which is a sin a- 112.
e Gospel only) dy therefore there being no sin against a-
Christ having by his death abolish'd all them) the law
e a rule to them. An adulterous and an evil generati-
e drunk with the cup of the wine of the wrath of
d strong delusion, do thus argue: Are drunkennesse,
lom, lying, cheating, vvitchcraft, oppression, theft,
buggery,

buggery, no sins, and consequently not to be repente
watcht against, but only unbelief? Is there no day o
ment, wherein the Lord vvill judge men (not only
belief) but the secrets of all hearts, & whatever ha
done in the body, whether good or evil, according t
Gospel? *Rom.*2.16. 2 *Cor.*5.10. How comes the w
God to be revealed from heaven, not only against u
but against all unrighteousnes & ungodlines of ma
1.18. If there was no sin but unbelief, how can
Jews and Gentiles become guilty before God, that
may believe in the Gospel (as 'tis *Rom.*3.21,22,23
they are all guiltlesse until unbelief comes in? Th
sin indeed vvhich shall condemn a man in case he
lieve; but vvill it follow from hence, that there is n
man but only unbelief? A sick man shall not die in
receive the Physick vvhich will recover him; bu
follow from hence, that there is no sickness in hin
such sickness vvhich is able to kill him, but only h
refusing of the Physick? surely his refusing of the
is not the cause of his sickness which was before,
natural (for that his sickness is) but only the mor
of his death. Sin is before unbelief comes, a sick si
fore a healing Saviour can be rejected; sin kills th
it were naturally, unbelief morally; no sin shall kil
demn us if we believe; but doth it follow from he
there is no sin before or after faith, because there is
demning sin unless we fall by unbelief? No such m
yet such is the madnes of some Prophets in these tin
to abandon, not only the directive use of the l
also all preparing and humbling work of the law,
make mens sinning the first foundation & ground
believing, do therfore either abolish all the being o
beside unbelief, or the condemned estate of a man
yea for any sin, until he refuse Christ by unbelief;
lishing which pernicious doctrins it had been wel
if they had never been born. *Thesis* 113.

113. One would wonder how any Christian should fal
pit of perdition, to deny the directive use of the law
in Christ, if either they read *Ps.*219. with any savor
Epistle of *John* & *James* with any faith; in which th
highly commended, and obedience thereto urged
happines & chief evidence of the happines of ma
that certainly the root of this accursed doctrine is
loose heart, which is grown blind and bold, and

a liberty, not so much from the law of sin, as from
y of God; or if the heart be sincere in the main, yet it
he holy Scriptures at present, and makes little con-
of judging in the matters of God according unto
or if it did, it could hardly fall into this dirty ditch,
which the good Lord deliver, and out of which I
waded he will deliver in time all those that are
n: for I much question the salvation of that man,
es and dies with this opinion: and as every error
l, so this is in special; for from this darkning the
e use of the moral law, arise (amidst many others)
suing evils, which are almost, if not altogether,
to the souls of men; they are principally these 3.

Thesis 114.

rst is a shameful neglect (in some affecting foolishly 114.
e of new Testament Ministers) of a wise & powerful
ng of the law, to make way by the humbling work
the glorious Gospel, & the affectionat entertainment
for through the righteous judgment of God, when
ce begin to abandon this use of the law as a rule,
olish much more readily this use of the law to pre-
n thereby for the receiving of Christ: I know there
e who acknowledge this use of the law to be our
not to prepare; but how long they may be ortho-
he one, who are heterodox in the other, the Lord
ows; for I find that the chief arguments against the
strike strongly against the other also: Its an easie
cast blocks before the blind, & to cast mists before
of the clearest truth, and to make many specious
of New Testament Ministry, free grace & Covenant,
this supposed legal way & preparing work; but as-
they that have found & felt the fruit and comfort
umbling way (for which I doubt not but that
ds & thousands are blessing God in heaven that e-
y heard of it) do certainly & assuredly know, that
en (at least doctrines in this point) are not of God:
ord in these mens mouths being flat contrary to the
l, & the for ever to be adored work of God in their
When the Spirit comes, his first work (if Christ
believed) even when he comes as a Comforter, is,
nce the world of sin, Joh. 16. 9, 10. which we know
ly by the law, *Rom.* 3. 20. and shall the Ministers (not
etter but of the Spirit) refuse to begin here? Espe-
n these times of wantonness, contention, confusion,

famin,ſword,& bloud,vvherein every thing almoſt loud for ſackcloth, and therefore not for tiffany an Sermons: As if this corrupt & putrifying age ſtood need of ſugar to preſerve& keep them ſweet from ſ As if ſublime notions about Chriſt & free grace, C of grace,love of the Father,the kingdom vvithin,& an excellencies & priviledges, vvere the only thi age ſtood in need of,& not in any need of ſearchin candles, terrors, ſhakings, ſenſe of ſin, or forewar vvrath to come: As if this old vvorld did need no foretel them of flouds of fire and vvrath to come: the men of *Sodom* & Princes of *Gomorah*, ſhould do mock at *Lot* for bidding him to haſten out o' the c cauſe God vvould deſtroy it: As if the ſpirit of *Paul* times ſhould not know the terror of the Lord, & perſwade men,2*Cor.*5.10,11.but only the love & fr of the Lord Jeſus,and therfore to exhort men, na therfore to relate to men ſtories& notions about fre general redemption, the myſtery of the Fathers lo the Chriſt in you and in the ſpirit (not the perſon o or Chriſt in the fleſh) the hope of glory: What w Lord Jeſus one day ſay to theſe ſleepy vvatchmen,t ver tell the ſecure vvorld of their enemies at the c find divers colors and pretences for this courſe of d

1. *Some ſay this ſavors of an Old Teſtament ſpirit, wh wont to wound & then to heal, to humble and then to preach law and then Goſpel; but now we are to be Min the New Teſtament,and let no law be heard of.* I confe that preach the law as the means of our juſtificatio the matter of our righteouſnes without Chriſt,or t vvith Chriſt,as the falſe teachers did,2*Cor.*3.6.may called(as *Paul* cals them)Miniſters of the letter,no Spirit,of the Old Teſtament,not of the New;but to Chriſt plainly & vvith open face the end of the law preach the law as the means to prepare for, and a Chriſt in our hearts,can never be proved to be the ſtament Miniſtry, or to put a veil upon mens hear they cannot ſee the end of the law (as the Old Tes veil did,2 *Cor.*3.14.) but it is to take away the veil conceit of mans own ſtrength & righteouſneſs, by his curſe,that ſo he may fly to the end therof the Lo and embrace him for righteouſneſs: For the Apoſtl not call them Miniſters of the letter & of the Old Te cauſe they did preach the law to the humble & lea

ause they preached the law for righteousnes with-
ist, whom he calls the spirit, *v.* 17. and therefore cals
he Ministers of the letter, & their Ministry of death
idemnation; there is something in the law which is
erual use, and something which is but for a time: the
iva legis (as some call it) *i.* the force of the law to
n and curse, to hold a man under the curse, and to
nan under the power of sin, which the Apostle cals
gth of the law, 1 *Cor.* 15. 56. is but for a time, & is but
tal to the law, and may be separated from it, and is
d indeed from it as soon as ever the soul is in Christ,
1. he is then free from the obligation of it to per-
rsonal & perfect obedience to it, that so he may be
o from the malediction and curse of it, if he be not
; But that which is of perpetual use in it, is not only
ctive power of it, but this preparing and humbling
of it; for if all men by nature, Jews and Gentiles, are
e pufft up with their own righteousnes, & to bless
vs in their own righteousnes, and so to feel no such
Christ, then this humbling work of the law to slay
all their fond conceits & foolish confidence in their
hteousnesse, and to make men feel the horrible na-
sin, by revealing the curse and malediction due to
noral & perpetual use: And hence it is, that though
pel strictly taken (as is intimated *Thesis* 110.) hath
ur properly in it, because thus it reveals nothing
nciliation through Christs righteousnes applied by
: the Gospel largely taken, for that doctrine which
the glad tidings of Christ already come, so there is
in it, because in this respect the Gospel makes use
w, and confirms what is moral & perpetual there-
e sin and terrour which the Gospel (largely taken)
se of out of the law, are but subservient to the Go-
ctly taken, or for that which is principally or more
y Gospel, for thereby the righteousnes & free grace
: of the Lord Jesus, and preciousnes and greatnesse
are the more clearly illustrated : The law of it
nds and kills, and rather drives from Christ then
rist; but in the hand of the Gospel, or as Christ
it, so it drives the soul unto Christ, and (as hath been
is the means to that end : and 'tis a most false and
s doctrine to affirm that love only draws the soul
t, unlesse it be understood with this caution and
viz. love as revealed to a sinner, and condemned for

sin; which sin and condemnation as the law makes h
so the Gospel makes use of to draw unto Christ: If
the Gospel did *vulnerare ut vulneraret*; *i.* wound tha
wound & terrifie only (which the law doth) then i
Cham. *de Oper. Necess. cap.* 4.] *Chamier*) was all one with law (wch *Bellarmin* plea
but when it wounds that it may heal, this is not co
but agreeable to the office of a good Physician, whc
work is to heal, and may well suit with the healin
stry of the Lord Jesus; & hence we see, that althoug
was sent to preach the Gospel, yet he came to conf
law in the Ministry of the Gospel, and therefore she
spiritual sins against the law more clearly, and th
plagues for the breach of it more fully, then the Sc
Pharisees: he that is angry with his brother is a mu
and he that cals him fool is in danger of hell fire, *Me*
Peter was no Minister of the Old Test. because he fi
vinced and prickt the Jews to the heart for their mu
Christ Jesus. *Paul* was no such Minister neither (v
he would evince our justification by Christs righte
only) in that he begins and spends so much time
ving Gentiles and Jews to be under sin & wrath, n
standing all the excuses of the one, and priviledges
other; as appears in his 3. first chap. to the *Rom.* bu
in they were Gospel preachers. Nor can it with any
of reason bee thought that the Prophets in the Ol
were herein Ministers of the letter, *viz.* when they d
wound and then heal, first humble by the law, an
revive by the Gospel. M. *Saltmarsh* hath been so b
with this notion of the Old Test. Ministry, that
this use of the law in preaching the Gospel, or
forth the promises of grace to them that are qualifie
the grace of the promise (as the Old Test. Prophe
is to give (as he thinks) the wine of the Gospel b
hot, as the covetous gentleman did to his guests, a
ther (whom I spare to name) professeth, *That the O*
(*because it urgeth the law to humble*) *containeth litt*
news, but much bad news; but now when Christ saith, Go
the Gospel, *thereby he would have them* (he saith) *M*
of the New Test. to preach glad tidings (*nothing but*
but no bad tidings (*not a jot of the law*) *until men positiv*
ject the glad tidings of the Gospel. If these men spea
then neither *Peter* in his preaching, nor *Paul* in his w
nor Christ himself in his Ministry were Ministers of t
Test. but did overheat their wine, & preach much

the people of God: Verily if this ſtuff be not repen-
ne Lord hath a time to viſit for theſe inventions.
ne object, *Gal.*3.24,25. *That the children of the Old*
e under the law, as their pedagogue to lead them to
ut now (the Apoſtle ſaith) we are no longer under this
aſter, who are Sons of God in the New Teſt. Be it ſo
Sons of God under the New Teſt. are paſt the ter-
f this Schoolmaſter: is it not therefore the work of
Teſt. Miniſtry to preach the law unto ſervants and
ſin and Satan in New Teſt. times? *No* (ſaith the
thour) *for this is to preach bad news; this is no good*
y, Thou art condemned for theſe things, for the Goſpel
s, Thou poor drunkard, thou proud woman, here is a
God that hath loved thee, & ſent Chriſt to die for thee,
ters to make it known to thee, and here is everlaſting
by him only, becauſe thou art a ſinner; thou art now
damnation: fear not that, Chriſt hath loved thee, ther-
him; if not, thou ſhalt not be damned, that is done away
&c. I would know whether a proud woman,
drunkard, a villain, who never yet believed, are in
condemnation, I or no? I have read indeed, that
no condemnation to them that are in Chriſt, Rom.8.1.
r of any ſuch freedome to them that are out of
unleſſe it was only in deſtination and merit; and I
d that *we are by nature children of wrath*, while
in, *Eph.*2.1,2,3. but never of this, *viz.* that we are
while we be in our ſin, much leſs that we are to
his, becauſe we are ſuch: If therfore ſuch perſons be
of wrath and death, and condemnation, is not this
old falſe Prophets, crying peace, peace, & ſalvation,
here is no peace? *There is no peace to the wicked, ſaith*
a.48.*ult.* Iſa.57.*ul.* This is truth before they reject
pel, is it not? This the law ſaith (ſay ſome) true, but
is confirmed by the Miniſtry of the Goſpel alſo? *Io.*
: that believes not, the wrath of God abides upon
ὀργὴ θεοῦ μένει ἐπ' αὐτόν, it was upon him before he did believe,
en he believes not, it abides where it did: Muſt the
s of the New Teſt. therfore preach lies & falſhoods,
proud women, & poor drunkards, and villains, be-
y refuſe the Goſpel by unbelief, that the Lord Jeſus
em, & that they need not fear condemnation, when
ture hath ſhut up all men under it, that the promiſe
might be given to thoſe that believe, and them on-
it is this Goſpel Miniſtry but to tell men they are
nd not ſick to death, but healed before they come

to the Physician, the Lord Jesus? surely that is Gos
stry which advanceth Christ, not only in word, but i
in the hearts of poor sinners; but doth this Ministry
the Physicians custome and honour, which where
must first tell all the crue of wretched drunkards
persons & villains, that they are already well an
loved and pardoned, blessed and saved, before
come to the Lord Jesus? suppose therefore (as so
say) that servants & slaves to sin may have the Law
to them, yet the sons & children of God have no u
that respect now; 'tis true, I grant, nor as the serva
under the N. Test. nor yet as the sons of God had u
Old, for the children of God under the Old Test.
of this Schoolmaster to lead them to Christ to co
ad Christum typicum, i. to Christ typed out in sacri
oblations, high Priest and Altar, and so it led them
afar off, and as it were a great way about; but it
follow, that there is no use of the law therefore
Schoolmaster still to lead unto Christ immediatly &
come; those that are servants to sin under the N
have need of the law to shew them the condem
curse under which they lie by nature, and are now
under: but the sons of God, (for whom Christ is
curse) are not thus under it, and therefore have no
of it, but only to shew that curse and condemnatio
they do of themselves deserve; and therefore the
postle, when he was in Christ, and did live unto
shews us how he did live unto God, *viz.* by dyi
law, and how he did die to the law, and that w
law, *i.* as it did shew him his condemnation; he di
God in his justification; as it did shew him his sin,
and weakness, it made him die unto it, and expe
from it, and so live unto God in his sanctification; f
words are, *I through the law am dead to the law, th
live unto God, Gal.* 2. 19. the issue therefore is this, t
doctrine be taken strictly *pro lege fidei* (as *Chamier*
or that doctrin which shews the way of mans righ
& justification only, there indeed all the works of
all terrors and threatnings are to be excluded, and
else but peace, pardon, grace, favour, eternal recon
to be believed & received; and therefore its no N
Ministry to urge the law, or to thunder out any terr
for in this sense its true (which is commonly receiv
in the law there are terrors, but in the Gospel non

ſpel be taken largely for all that doctrine which
glad tidings of Chriſt already come, and ſhews the
God in the largeſt extent of it, and the illuſtrations
nfirmations of it from the law, then ſuch ſervants of
hriſt, who hold forth the law to make way for
nd to illuſtrate Chriſts love, muſt either be accoun-
v Teſtament Miniſters, or elſe (as hath been ſhewn)
Jeſus and his Apoſtles were none.

Theſis 115.

cond is a profeſſed neglect, and caſting off the work
ntance and mourning for ſin; nay, of asking pardon 115.
or if the law be no rule to ſhew man his duty, why
ny man then trouble himſelf with ſorrow for any
f it be no rule to him, how ſhould any thing be ſin
and if ſo, why then ſhould any ask pardon of it, or
nder it? why ſhould not a man rather harden his
ke an Adamant, and make his forehead braſſe and
n unto the death, againſt the feeling of any ſin? but
octtine is more croſſe to the Spirit of grace in Go-
es, then this? which is *a Spirit of mourning*, Zach.
11. what doctrin more croſſe to the command of
rom heaven, then this? who writes from heaven to
rch of *Epheſus*, to remember from whence ſhe is
l repent, *Rev.* 2.5. what doctrine more croſſe to the
e of holy men, then this? who after they were con-
hen repented and lamented moſt of all, *Jer.* 31.18,
v. 7.9,10,11. what doctrine more croſſe to the ſal-
f ſouls, the mercy of God, and forgiveneſs of ſin? for
romiſe runs, *if we confeſſe our ſins, he is faithful and
rgive us our ſins*, 1 Joh. 1.9. what doctrine ſo croſs
pirit of the love of Chriſt ſhed abroad in the heart,
en a mans ſins are greateſt (which is after conver-
cauſe now againſt more love and more nearneſſe to
hriſt) that now a believers ſorrow ſhould be leaſt
h and macerating? ſorrow indeed is loathſome, but
rrow is ſweet and glorious; doubtleſs thoſe mens
ſs is exceeding great, who know not how to re-
joy and ſorrow in the ſame ſubject, who cannot
e eye behold their free juſtification, and therein
joyce, and the weakneſs and imperfection of their
cation with another eye, and for that mourn.

Theſis 116.

third thing is, a denying ſanctification the honour 116.
thful and true witneſs, or clear evidence of our ju-

stification; for if a believer be not bound to look unt
law as his rule, why should he then have any eye to h
ctification? which is nothing else but our *habitual con*
to the law, as inherent corruption is nothing else bu
tual disagreement with it: although sanctification be
of our righteousnes before God, and in this sense is
dence of our justification, yet there is scarce any
truth in all the Scripture then this, *viz.* that it is
dence that a man is in a justified estate; and yet thi
which denies the law to be a Christians rule of life
soured some mens spirits against this way of evidence;
is a doubtful evidence (saith Dr. *Crisp*) *an argument,*
evidence, it is a carnal and an inferiour evidence, the
the least, not the first evidence; it is an evidence, if justi
be first evident (say *Den* and *Saltmarsh*) some men
led to these opinions from other principles then
denial of the directive use of the Law, but this I s
undermost; however let these two things be exami

Ps. 119. 4, 5.
1 John 2. 3, 4. & 3. 14.
2 Thes. 2. 13, 14
Isa. 38. 3.
1 Thes. 1. 4, 5, 6

1. Whether sanctification be a doubtful evidenc
2. Whether it be a carnal, inferiour, and may
first evidence.

Thesis 117.

117. If to be under the power and dominion of sin & C
corruption, be a sure and certain evidence of act
demnation, so that he that saith he knows Christ a
fellowship with him, and yet walks in darknes, an
not his Commandments, is a liar, 1 *Ioh.* 1. 6. & 2. 4. w
not sanctification then (whereby we are set free fr
power of sin) be a sure and certain evidence of ou
justification? for hereby *we know that we know hi*
keep his Commandments, 1 *Io.* 2. 3. whereby it is mani
the Apostle is not of their minds who think the neg
be true, *viz.* that they that keep not Christs comman
are in a state of perdition, but they will not make th
mative true, *viz.* that they that keep his Comman
may thereby know that they are in a state of salvat
Jesus Christ be sent to *bless his people in turning the*
their iniquities, Act. 3. *ult.* then they that know they
ned from their iniquities by him, may know certai
they are blessed in him; and if they be not thus turn
may know certainly that they are yet accursed; If g
hath the promises of this life, and that which is t
1 *Tim.* 4. 8. and if the free grace and actual love of
revealed clearly to us only by some promise, how

ation(ſo near akin to godlineſs)excluded from be-
evidence? is there no inherent grace in a believer
inherent ſanctification can be a true evidence? ve-
s ſome do think;but what is this but an open grace-
feſſion, that every believer is under the power of
it ſin,if he hath not the being of any inherent grace?
ere be any inherent grace,yet it is(ſay ſome)ſo mixt
orruption,& is ſuch a ſpotted & blur'd evidence,that
can diſcern it? I confeſs ſuch an anſwer would wel
e a blind Papiſt who never knew where grace grew
they diſpute againſt *certitudo ſalutis certitudine fidei*,
he concluſion of faith ariſeth from ſuch a propoſitiō
eWord of God,and the aſſumption the teſtimony of
ſpirit to a mans own experience of the work of God
eart) but it ill beſeems a Miniſter of the Goſpel of
to plead for ſuch Popiſh ignorance in a Chriſtian as
: no farther then his own buttons,& that cannot diſ-
y the Spirit of God the great and wonderful change
arknes to light,from death to life,fromSatan to God,
ible work of God,and graces of theSpirit of God,the
(which the Apoſtle cals love)*are freely given to them*
,1 Cor.2.12.*Peters* was imperfect,blotted, & mixed,
he could ſay,*Lord,thou knoweſt I love thee*, Jo.21.17.
or doubting mourning man in the Goſpel had ſome
was able to ſee it,and ſay certainly, *Lord, I believe,*
y unbelief. Could *Paul* diſcern(without extraordinary
ation,becauſe he ſpeaks as an ordinary Chriſtian) an
man,and a law in his mind, delighting in the law of
yet mixed with a law in his members,leading him ca-
into the law of ſin,and cannot we? & yet theDr. doth
ch ſtains upon ſincerity,univerſal obedience, love to
rethren,*&c.*and heaps up the ſame cavils againſt the
of them in the ſouls of the Saints, as the devil himſelf
y doth by ſinful ſuſpitions and ſuggeſtions, when God
him looſe for a ſeaſon to buffet his people,that ſo they
never know(if it were poſſible)what great things the
hath done for their ſouls:and whoever reads his book
ind that he makes a believer ſuch a creature as cannot
rtainly whether he be a ſincere-heartedman or an er-
ypocrite,whether he be under the power of ſin&Satā
:whether one man can be diſcerned from another to
ſaint or a devil,or whether he hath any charity &love
em that are Saints from them that are not:and ſo goes
t to befool and non-plus and puzzle the people of
God

God(as the ſtory relates of the *German* woman,de
rid the houſe of her huſband)who firſt making hi
and caſting him into a ſleep, did ſo ſhave him, & d
and cut and clip him, that when he awakened, h
not what to think of himſelf,or to ſay who he was
looking upon and in himſelf, he thought he was
mans husband,and yet by his new cut and habit,h
believed that he was a Friar,as his wife affirmed:
cation is an evidence alway in it ſelf of a juſtified e
though it be not alway evident unto us,and therfo
though a Chriſtian ſees his ſanctification and graces
and cannot ſee them,but is doubtful about them,ſu
morrow? ſhall he therfore reject it as a doubtful evi
which is ever clear enough in it ſelf, though not a
our diſcerning? for I would know what evidence c
be of a juſtified eſtate , but partly through dimne
weakneſſe of faith(which is but imperfect, and th
mixt with ſome doubtings all a mans life, ſometim
ther) and partly through the wiſe and adored Pr
ces of God to exerciſe our faith, but that ſometime
ther it cannot be diſcerned? is the immediate teſtim
Gods Spirit (which ſome would make the only evi
alway evident,and the ſhinings,ſheddings,and actin
never ſuſpended,but that by ſome means or other th
be at a loſſe? why then ſhould ſanctification be ex
as a doubtful evidence,becauſe ſometime it is,and a
times not diſcerned ? I know there are ſome who
ving the conceived uncertainty of all ſuch evidence
therefore found out a ſtrange Catholicon for the
times, a ſure way of evidencing and ſetling all me
ſciences in a way of peace and unſhaken aſſurance
love of Chriſt;and therfore they make(which I nam
horror)the ſight of corruption & ſinful perdition,t
the promiſe of the Goſpel, the certain and ſetled ev
of life and ſalvation, which opinion, the leaſt I can
it,is that which *Calvin* ſaid in the like caſe,to be *exu*
in mundum furoris Dei flagellum. Wo to the dark mo
of *Wales*, and the fat valleys, towns and cities in *E*
and ſea-coaſts and Iſlands in *America*,if ever this de
take place: and yet this flame begins to catch, and t
fection to ſpread, and therefore I find M. *Saltmarſh*
W.C. to ſpeak out,and openly to own that which th
miniſts in former times have either been aſhamed or
to acknowledge,and that is this,*viz. That the promiſes*

G

do belong to a sinner,quâ sinner,or as a sinner; and that
*e speaks good news to a righteous man,*quatenus *a righ-*
man; but the Gospel quite contrary, it is to a man quate-
inner,not as a regeneate man,or as an humble man, or as
t,or as a believer,but as a sinner; *and hence they infer,*
Christian will never have any setled peace, but be off
, as a bone out of joint,in and out, a reed tossed with the
ever knit to Christ, if they lay hold on Christ and Gods
der any other consideration then as to sinners: and there-
ough they see no good in themselves, though they be not
d,broken-hearted sinners(as one Preacher tells them)nor
ng sinners(as another Preacher tels them)yet if they
mselves sinners,they must know a sinner is the proper ob-
the Gospel,& therefore this is ground enough to believe:
if the Devil tell a man that he is no Saint, if the soul
,I am a sinner,if the Devil say,thou art an hypocrite, I
hypocrite is but a sinner still; though I be not a broken-
d, this will be(they say)*a refuge of peace to retreat un-*
all temptations; and when men have learnt this les-
ir souls will not be in and out any more,but have constant
: for though they have no interest in Christ as Saints,yet
ave reall interest in the promises of Christ as sinners :
lso they say,*that no Minister is to threaten or declare the*
and wrath of God against drunkards and sinners as such,
irst Christ be offered in the Gospel, and they refuse him,
at if any do this,they are Ministers of the Old Test. not
New. Sic definit in piscem mulier formosa; let us there-
ice what chaff and what corn, what truth and what
od there is in this new Divinity. It is true, 1. That
ospel reveals the free grace & love of God, the death
rist,and salvation by him for poor sinners,and that all
that are or shall be saved, are to acknowledge and
vate Gods love toward them,in casting his eye upon
when they were sinners, notwithstanding all their
this the Scripture every where holds forth, *Rom.*5.
1 *Tim.*1.15.2. 'Tis true also,that the Gospel makes an
of Christ, and salvation and remission of sins to all
rs, where it comes,yea,to all sinners as sinners, and
serable, yea, though they have sinned long by unbe-
as is evident,*Hos.*14.1. *Rev.*3.17. *Jer.*3.22.*Isa.*55.1.
e invited to come unto these waters freely without
ey or price: these things no man doubts of that knows
ospel; but the question is not whether remission of
nd reconciliation in the Gospel belong to sinners? but

whe-

whether they belong to sinners *immediatly* as sinner
whether they are merited by Christs death, and
out of his rich grace immediatly to sinners? but w
they are actually and immediately their own, so a
may challenge them thus as their own, from this as
full and sufficient evidence, *viz.* because they are
and because they see themselves sinners? for we gra
Jesus Christ came into the world actually to save
yet mediately by faith, and then they may see salv
that he justifieth also the ungodly; but how? immedia
but mediatly by faith, *Rom.* 3. 5. & that where sin ab
grace abounds; to whom? to all sinners? no; but medi
all those only who by faith receive this grace, *Rom.*
that the Gospel reveals no actual love & reconciliati
mediatly to a sinner as a sinner, but mediatly to a si
a believing and broken-hearted sinner; and the Scrip
so clear in this point, that whoever doubts of it, mus
tire cum sole, and we may say to them, as *Paul* to the
thians, O foolish men, who hath bewitched you that you
not see this truth? For though Christ came to save si
yet he professeth that he came not to call the righ
but the sick sinners, *Mat.* 9. 13. though God justifiet
ungodly, yet 'tis such an ungodly man as believeth i
whose faith is imputed unto righteousness, *Ro.* 3. 5. t
grace abounds where sin abounds, yet 'tis not to all
(for then all should be saved) but to such as receive
dance of grace by faith, *Rom.* 5. 17. although God
forth Christ to be a propitiation for sinners, yet its e
ly said to be *mediatly through faith in his bloud*, Rom
25. although the Scripture hath concluded all und
that the promise might be given, yet it is not said to
mediatly given to sinners as sinners, but mediatly to a
believe; and in one word, though it be true that Chr
ed for sinners and enemies, that they might have rem
of sins, (then procured and merited for them) yet w
ver actually have, nor receive this remission (& consec
ly cannot see it) as our own, until we do believe; fo
this truth (saith *Peter*) do all the Prophets witness,
whosoever believeth in him shall receive remission of sins
10. 43. & hence it is, that as all the Prophets preache
actual favour of God only to sinners as believers, so t
postles never preached it in New Testament times o
wise; and hence *Peter*, *Act.* 2. 38. doth not tell the sor
ful Jews that they were sinners, and that God loved t

tChrist had died for them, and that their sins were
ed, because they were sinners, but he first exhorts
repent, that so they might receive remissiō of sins;
n *Paul* tell any man that salvation belonged to
cause he is a sinner, but if thou believe with all thy
ou shalt be saved, *Rom.* 10.5,6,7. if the love of God
led to a sinner as a sinner, this must be either, 1. by
nesse of the law; but this is impossible, for if the
God be herein revealed only to a sinner as a sin-
en the love of God cannot; but the law curseth e-
ner, *Gal.* 3.10. Or 2. by the light and witnesse of
pel; but this cannot be, for it reveals life and sal-
only to a believer, and confirms the sentence of the
ainst such a sinner as believes not, *John* 3.17. 36.
believes not is condemned already, not only for unbe-
some say) for this doth but aggravate condemna-
it also for sin, by which man is first condemned be-
believes, if the Apostle may be believed, *Rom.* 3.19.
man be not condemned for sin before he believe,
is not a sinner before he believe, for look as Christ
ken away any mans condemnation in his death, just
he taken away his sin. 3. Or else by the witnesse
imony of Gods Spirit: but this is flat contrary to
e Apostle speaks, *Gal.* 3.26. with 4.6. *ye all the sons*
y faith in Christ Jesus, and because ye are sons (not
) *he hath sent the Spirit of his Son, crying, Abba, Fa-*
l. 4.4,5,6. and verily, if the love of God belong to
as sinners, then all sinners shall certainly be saved,
quatenus ad omne valet consequentia) so that by this
le, as sin hath abounded actually to condemn all, so
ath abounded actually to save all, which is most
ous: nor do I know what should make men
e * this principle, unlesse that they either secretly
hat the strait gate and narrow way to life is now so
nd broad, that all men shall in Gospel times enter in
, which is prodigious, or else they must imagine
rminian universal redemption & reconciliation, and
all men in a salvable and reconciled estate (such as
before faith, and then the evidence and ground of
surance must be built on this false and crazy foun-
viz. Jesus Christ had died to reconcile (and so hath
iled) all sinners.
I am a sinner,
therefore I am reconciled. If this be the bottom of
this

* *Viz.* that the Gospel belongs to sinners as sinners.

No universal redemption the ground of faith.

this Gospel-Ministry and preaching free grace (as de 'tis in some) then I would say these things only.

1. That this doctrine under a colour of free grac as much vilifie & take off the price of free grace in death, as any I know; for what can vilifie this grace o more, then for Christ so to shed his bloud, as that *Pe Abraham* in heaven shall have no more cause to thar Christ for his love therein, then *Judas* and *Cain* in being equally shed for one as much as for the other

2. That this is a false bottom for faith to rest upo gather evidence from: for 1. if *Christ hath died for* will then certainly save all: for so *Paul* reasons, *Ro* and 6.10. *he hath given his Son to death for us, how not but with him give us all other things?* and there will give faith, and give repentance, and give persev and give eternal life also; which is most false. 2. If not pray for all, then he hath not died for all, *Jo* which Scripture never yet received scarce the she rational answer, though some have endeavoured it v wilinesse.

3. That whereas by this doctrine they would c the way to a full and settled evidence and Christia rance, they do hereby utterly subvert the principa dation of all setledness, and assurance of faith, w this, *viz.* that if Jesus Christ be given to death for n he will certainly give all other things to me, if we reconciled to God by the death of his Son, much mo we be saved by his life, *if Christ hath died, & risen for then shall condemn? who shall then separate us from God* Rom. 8.32. Rom. 6.9,10. But if they hold no such ples, I would then know how any man can have ev of this, *viz.* that God loves him, and that Christ hat for him while he is a sinner, and as he is a sinner? o any Minister of the New Testament can say to an (under the power of his sins and the Devil) that he condemned for his sins, but that God loves him, an Christ hath died for him, without preaching falshoo lies, and dreams of their own heart? for 1. God ha loved nor elected all sinners, nor hath Christ died sinners. 2. If every man be in a state of condem before he believe the Gospel, then no man can be be in a state of reconciliation, and that God hath him until he refuse the Gospel, but every man is in of condemnation before he believe, because our Savi

ell us, that by faith we passe from death to life, *Joh.* nd *he that hath not the Son, hath not life*, 1 *John* 5.12. refore if those be Ministers of the New Testament, st preach to all the drunkards and whoremongers ains in a Parish, that God loves them, and that they nciled by Christs death, and that they may know se they are sinners, then *let the heavens hear, and know*, that all such Ministers are false Prophets, *Peace, Peace*, where God proclaims wrath; and y acquit them whom God condemns: and if they sters of the Old Testament spirit, who first shew ir condemned estate, and then present God as gainst them, while they be in their sin, that so they ze and fly to favour and free grace, then such are s of the Old Testament and not of the New, be- ey preach the truth; and if preaching the truth ld Testament Ministry, no wise man then I hope ire the new wine, for the old is better: while the eps, and God is silent, and conscience slumbers, all s and wild sinners of the world (and many Prea- o) may think that there is no terrour in God, no wrath upon themselves in the midst of the rage, , and power of all their sins; but when this Lion d God awakens, and conscience looks above head, ll then see how miserably they have been decei- y may slight sin, abolish condemnation, talk of and at free grace now, and believe easily, because they ers, but certainly they shall be otherwise minded m men may have good ends in preaching Gods free ster this manner in the Gospel, and make the Go- velation of Gods actual love to sinners as sinners; ke a Christians evidence of it nothing else but the *his sin*, and of his being under the power of it, but they think what Satan the father of this false do- ims at, which are these four things chiefly.

1. That sanctification, faith, *&c.* might be no evidence at Christian of a good estate, for this they say is a evidence, and an unsetling way of assurance; be- ey will hereby be as bones out of joint, in and out, d to day, and then comforted, but hard-hearted to , and then at a losse: whereas to see ones self a hat is a constant evidence, for we are alway sin- nd the Gospel proclaims peace to sinners as sin-

2. That

2. That so men may keep their lusts and sins, and y
their peace too, for if peace be the portion of a ma
the power of sin and Satan; look then, as he may
why may he not keep it upon the same terms: An
fore *W. C.* saith, *That if conscience object, thou art*
crite (perhaps truly) yet an hypocrite is but a sinn
Gods love belongs to sinners as sinners: And if this
what doth this doctrine aim at, but to reconcile G
Belial, Christ and Mammon? not only to open t
to all manner of wickedness, but to comfort men

3. That so he may bring men in time purposely
the more freely, that so they may have the clearer e
of the love of God; for if Gods love be revealed to
as sinners, then the more sinful the more clear e
he hath of Gods love; and therefore one once in
with these delusions, was inticed to commit a gro
kedness, that more full assurance might be attaine

4. That so the true Preaching and Ministry of
spel of Gods free grace might be abolished (at lea
sed) which is this, *viz.* Thou poor condemned sinn
is Christ Jesus, and with him eternal remission of
reconciliation, if thou believe and receive this gra
ed humbly and thankfully; for this is Gospel, *Mat.*
Mark 16.16. *Rom.* 10.5,6,7,8. *Rom.* 3.24,25. *Ac*
And hence M. *W. C.* hath these words, *That if th*
hold forth Christ and salvation upon believing (*as ma*
he, *preach*) *it were then little better tidings then the*
wretched and unworthy speech, that when Jesus
himself would shew the great love of God unto the
John 3.16. he makes it out by two expressions of it
the Father sent his only Son; 2. That whosoever
lieve, in him (or if they did believe in him) they
have eternal life; The Lord shews wonderful lov
whoever believe, may have Christ and eternal life
lievings but this doctrine breathing out Gods deare
by this mans account is little better then law, which
out nothing but wrath: But why doth he speak th
cause (saith he) *it is as easie to keep the Ten Comman*
as to believe of ones self: Very true, *as to believe*
self; but what is this against the preaching and
forth Christ and salvation upon condition of beli
For is not this preaching of the Gospel the instrume
means of working that faith in us, which the Lord r
of us in the Gospel? And must not Jesus Christ

or the end? Were not those three thousand brought
rist by faith, by *Peters* promise of remission of sins
eir repentance? Were not many filled with the
ost when they heard this Gospel thus preached up-
lition of believing? *Act.* 10.43. Doth not the Apostle
t the Gospel it the power of God to salvation, be-
erein is Christs righteousnes revealed (not to sin-
sinners) but from faith to faith? The condition of
s impossible to be wrought in us by the Spirit, but
dition of faith (though it be impossible for us to
in our hearts) yet it is possible, easie, and usual
to work it by tequiring of it, *Jer.* 3. 22. which is
dice to Gods free grace, because faith is purposely
l and wrought, because it chiefly honours and ad-
free grace, *Rom.* 4. 16. The promise is of faith that
be by grace: If Mr. *W.C.* will not preach Christ
lieving], how will he or any man else preach it?
ey tell all men that God loves them, and that Christ
ed for them, and that he that gives grace and sal-
ill work faith in them? Truly thus *W.C.* seems
; but if they shall preach so to all sinners as sin-
tell them absolutely God will work faith in them
uppose that the Church walls and plentiful and
t experience would testifie against this falshood;
Scripture testifies sufficiently, that every man shall
faith to whom the Gospel is preached: Now I do
the God and Father of Lights to pity his straying
, who are led into these deep and dangerous delu-
ough feeble mistake of the true difference between
New Testament Ministries, and that he would pi-
ople for whose sins God hath let loose these blin-
hardning doctrines, by means of which they are
to receive that as the Gospel of truth, which is
er lie, and to take that as an evidence of salvation,
truth the evideuce of perdition and condemnati-
ath been shewn.

Thesis 118.

118. econd thing remains to be cleared, whether san-
on may not be a first evidence, and therefore more
arnal inferiour and last evidence, as M. *Saltmarsh*
For if it be (not a doubtful) but a clear and certain
e in it self (as hath been proved) why may it not
evidence? why may not the Spirit of God who
t in a person justified, first reveal it as an evidence

that he is justified? What mortal man can limit the
God, to what evidence he shall first bring in to
science of a justified estate? For let sanctification
in the largest sense, for *any work of saving grace*
in the Elect (whether in vocation to faith, or
fication which (strictly taken) follows our justifi
faith) and take evidence not for evidence of the
(for Christ Jesus in his free grace must be seen fi
ground on which faith rests) but for evidence of t
to the subject, and then I thus argue, that this first
of special actual love in beholding Gods free gr
sinner,

It is either { 1. Without the being of faith and o
ces.
Or, 2. Without the seeing of them
eye looking up only to Christ
grace

But this first evidence is not without the *being*
and holiness; for then it should be to a man ac
der the power of sin, and his filthy lusts, and th
which hath been already proved in the former *Th*
a meer delusion: there being no such word of th
which reveals Gods free love and actual reconci
a sinner as a sinner, and as under the power of his
the Gospel rather reveals the quite contrary; an
firm the witness of the Spirit clears this up, is to
a testimony of the Spirit contrary to the testimon
word; and yet I strongly fear, and do fully beli
this is the first evidence which men plead for, v
Gods love toward them, while they neither see
any change of heart in them: or have grace, but
under the dominion of their sin.

And on the other side, if any affirm that this ev
not without the being of grace, but only without
ing of it, so that a Christians first evidence is the
Gods free grace out of himself, without seeing
or grace in himself, and seeing nothing else but sin
self, this I confess is nearer the truth, but it is a
which leads a man to a precipice, and near unto
for if this be so, then these things will una
follow.

1. That a Christian must see the love of God
him in Christ, and yet must not see himself to be
son to whom this love only belongs: for (acco

y opinion it self) it belongs only to a believer, and
t hath the being of grace, and not to a sinner as a

hen a Christian must not see the love of Christ and
ce of God by that proposition or testimony of the
which reveals it, and that is this, *Tu fidelis*, thou
called and sanctified, art freely beloved: and
an must not see his estate good by the light of the
nay, thus a Christian must receive the testimony
pirit which assures him that he is loved with-
erstanding the meaning of the Spirit, which is
u sinner as such) but thou believer art beloved: not
t hast no grace, but thou that hast the being of it
ved.

nen the first evidence is built upon a meer weak-
nay, upon an untruth and falshood; for it is a meer
sle not to see that which we should see, *viz.* the
faith and grace in the heart, in which respect the
is sealed, and if any man by not seeing it shall
d say, there is no grace, no faith, no sanctificati-
now he sees Gods love to such a one, and he
mself to be such a one, when he sees Gods free
nd hath this first evidence, it is a falshood and an
for it is supposed to be there in the being of it
while; suppose therefore that some Christians at
return and conversion to God or afterward, have
d faith, but see it not in their assurance of Gods
e eminency of the object and good of it swallow-
heir thoughts and hearts from attending them-
et the question is *quo jure*, they do not see, nay,
ot see & take notice of the being of them in them-
Is not this a meer weakness and falshood which
nade the mystery of this first evidence? and in-
newhat like *Cusanus* his *summa sapientia*, which he
be this, *viz.* *Attingere illud quod est inattingibile*
biliter, That a Christian must see and touch Gods
e, and yet neither see, nor touch, nor feel any
n himself, or any being of grace, when in truth
s; in which respect also Gods free grace and love
ed.

his be the first evidence, then no Minister, no nor
sle of Christ Jesus, can give any first evidence of
e by the ordinary dispensation of the Gospel; for
a Minister may say, Thou art a sinner, therefore

the Lord Jesus *may* save thee, yet he cannot say u
ground, that therefore the Lord Jesus *will* save
then every sinner should be saved: No Minister
any unbeliever, Christ hath redeemed thee,
believe, or say absolutely Thy sins are pardoned
he should preach contrary to the Word which c
tells us, That he that believes not is already co
No Minister can say, God will work faith in all
are sinners, as hath been shewn; but they can
believer art pardoned, thou that art sanctified,
ciled, &c. It is therefore an evil speech of one
print, who calls *That a bastard assurance, arising in spirit, which* first *proceeds from the sight of and thence concludes they are justified and shall be s*
I would thus argue, that this work of grace
love to the Saints, hunger and thirst after right
universal respect to all Gods Commandments,
either common to hypocrites and unsound, o
peculiar to the Elect and sincere: If the fir
cannot be either first or second evidence; it
evidence at all either without or with seeing,
free love to sinners as sinners; if the second, th
Gods promise (made to such as are hungry an
and have a work peculiar to Gods Elect in the
be false (which is blasphemous to imagine) or e
soever it is seen, whether first or last, it must
most blessed and sweet, and sure evidence:
we say that such a work of grace may be a first
we do not mean, as if the work simply conside
self could give in any evidence, but only as the
mise of grace is made to such as have such a
grace; this promise we say to such persons, w
they see this work, gives in full and clear ev
their blessed estate: And if the word of grace
ner as a sinner, may give in a first evidence (as
gine) then much more may it give in evidenc
there is not only the word of grace, but also the
grace, yea the work of grace to assure the co
and for any to affirm that faith and sanctificatio
evidences, if justification be first evident, is but
frothy wit; for it may be as safely affirmed on t
ry, that justification is a good evidence, if faith
ctification be first evident; for 'tis not these simpl
promise which is our evidence, which is never

such : I shall therefore conclude these things ewing the true grounds of effectual evidence of the Christ.

Thesis 119.

free grace of God in Christ(not works) is the only 119.
ndation of justifying faith, or upon which faith is *om.*3.24,25. 1 *Pet.* 2.4,5,6. *Mat.* 16.18. This ce therefore must *first* be revealed by the Spirit in the Ministry of the Gospel in order unto faith, .14,15. *Ephes.*1.13. which general revelation of ce, some make to be the first evidence on which is, and thus far it is true; but now this free grace ed two ways.

the *free offer of it to be our own* by receiving it, *Acts Gal.*2.16.

the *free promise of it* revealing it *as our own alrea-* ing actually and effectually received it, *John* 1.12. ,2. 1 *John* 5.12.

ree offer of grace(containing Gods call,command- d beseechings to believe and be reconciled) gives to this possession of Christ, or to come and take possesse Christ Jesus by faith, *Jer* 3.22. 1 *Cor.*1. 1.5,6. The free promise of grace (containing re- mmutable purposes and actual assurances of pre- future grace) gives us *right* to the fruition of or to enjoy Christ as a free gift when 'tis offered; mand & desire of the donor to receive it to be our ves *right* and power to possesse it: and when it is l, his promise to us assuring us that it is and shall e our own, gives us right and priviledge to enjoy ake use of it. For by two immutable things (the confirmed by oath) we have strong consolation e fled for refuge to the hope before us, *Heb.* 6.17, The *free offer* is the first ground of our faith, why ive Christ to be our own: but the *free promise* is *ground of the assurance of faith*, why we are assu- perswaded that *he is our own* already: for the Go- taining three things, 1. The revelation of Christ. offer of Christ. 3. The promise of Christ to all it receive this offer: Hence faith (which runs with the Gospel, the proper object of it) first sees secondly, receives Christ, thirdly, is assured of of Christ having received him.

ree offer of grace being made to the soul, because it

it is poor and sinful, cursed and miserable, and that
it would receive Christ, hence it is that in this re
soul is not bound first to see some good in it self a
receive him, but rather is bound (at first brea
God upon it) rather to see no good, *i.* nothing
and perdition, death and darkness, ennity an
ness, and therefore to receive him, *Lu.* 14.21. *Rev.*
Gal. 3.22. *Ro.* 11.32. *Hos.* 13.3. But the promise of fr
being actually given to the soul (and not declare
it is in the free offer, because it hath received C
ready by which he is actually its own) hence it i
this respect, the soul is bound to see some good
work of grace in it self first, and so embrace an
the promise and Christ Jesus in it: So that alth
receiving Christ to be our own, we are to see no
our selves wherefore we should receive him or b
him; yet in receiving him *as our own already*,
first see some good (the work of free grace in us
we have no just ground thus to receive him: Nc
challenge any promise belonging to him witho
a part in Christ the foundation of them; no man
Christ but by receiving of him, or believing in h
1.12. Hence therefore they that say, that the
dence of Gods love and free grace or actual favo
sinner as a sinner, had need consider what they
is it to a sinner as possest with Christ and receivi
or as dispossest of Christ, not having of him, but
fusing and rejecting of him? If they say the first,
speak the truth, but then they raze down their
nicious principle, that Christ and Gods love b
them *As sinners*: If they affirm the latter, then
injuriously destroy Gods free grace and the glory
who think to possesse promises without possessin
or to have promises of grace, without having C
foundation of them all. For though the comm
God (as the bare *offer* of grace is) may be n
without having Christ, yet special actual love
actually our own, without having and first rec
him: And if the Spirit of God convince the wo
(and consequently of condemnation) while th
believe, *John* 16. 9. I wonder how it can then
them of pardon of sin and reconciliation, before
believe? unless we will imagine it to be a lyi
which is blasphemous. These things not consi

d do occasion much errour at this day in the point
encing, and hath been an in-let of deep delusion,
n gaps have been made hereby to the loose ways
ths of *Familism* and grosse *Arminianism*, and there-
g well considered of, are sufficient to clear up the
those faithful servants of the Lord (who dare not
ows, nor cry peace to the wicked, much lesse to
s sinners) both from the slanderous imputation of
nistrations after an Old Testament manner, as also
g *works* the ground of faith, or the causes of *as-*
of faith; the *free offer* being the ground of the
d the *free promise* the cause and ground of the o-
Briefly therefore,
he free offer of grace is the first evidence to a poor
er that he *may* be beloved.
e receiving of this offer by faith (relatively consi-
respect of Christs spotlesse righteousnes) is the
dence shewing *why* he is beloved, or what hath
God actually to love him.
e work of sanctification (which is the fruit of our
g this offer) is the first evidence shewing *that* he is

refore a condemned sinner be asked whether God
e him, and why he thinks so? he may answer, be-
sus Christ is held forth and offered to such a one:
further asked, why or what he thinks should
od to love him? he may answer, because I have
t Christs righteousnesse offered, for which righte-
sake only I know I am beloved, now I have re-
t: If he be asked lastly, how he knows certainly
is beloved? he may answer safely and confidently,
I am sanctified: I am poor in spirit, therefore mine
ngdome of Heaven: I do mourn, and therefore I
comforted: I do hunger and thirst, and therefore
e satisfied, *&c.* We need in time of distresse and
tion all these evidences, and therefore it is greatest
e to pray for that Spirit, which may clear them all
o us, rather than to contend which should be the

thus we see that the *whole moral law is our rule of*
d consequently the law of the Sabbath, which is
h of this rule; We now proceed to shew the third
, of things generally and *primarily moral.*

Thesis 120.

120. Thirdly, not only a day, nor only a *rest day*, but *the* or Sabbath day (which is expressed and expressly in ted in the Commandment to be *the seventh day*, or *a day of Gods determining*, and therefore called *The Sa the Lord our God*) is here also enjoined and comm as generally moral. For if a day be moral, what d it be? If it be said, that any day which humane v shall determine, whether one day in a hundred or sand, or one day in many years; if this only be *moral*, then the rule of morality may be broken, the rule of equality may be thus broken by humar *mination*: For it may be very unequal and unjust God one day in an hundred or a thousand for his and to assume so many beside to our selves for u use. There is therefore something else more pa ly, yet primarily moral in this Command, and th *Sabbath day*, or such a day wherein there appe qual division, and a fit proportion between time and time for work, a time for God, and a time for that is a seventh day which God determines: A portion of time for God, is moral, because equal, not determine nor set out this proportion, God only can and must; A day therefore that he sha mine is moral, and if he declares his determina seventh, A seventh day is therefore moral. *Gom* fesseth that by the Analogy of this Commandment day in a thousand, or when man pleaseth, but day in seven is moral, at least equal, fit, and cong observe the same: and if the Analogy he speaks seth *virtute mandati divini*, or by virtue of Gods C dement, the cause is in effect yielded; but if this be made *virtute libertatis humanæ*, so that human may do well to give God one in 7, because the J so, and why should Christians be more scant? t not but humane liberty may assume power to it se pose monethly and annual holy days as well, hec Jews had their new Moons and yearly Festivals: Analogy thereof, why may not Christians who ha grace poured out upon them, and more love she them under the Gospel, hold some meet proporti them therein also, as well as in Sabbaths? But it yer be proved that God hath left any humane wi

to make holy days, by the rule of Jewish proportion. Beside, if humane wisdome see it meet and convenient to give God at least one day in seven, this wisd reason is either regulated by some law, and then ertue of the law of God, that he should have one even, or 'tis not regulated by a law, and then left to a loose end again, for man to appoint what sees meet in a shorter or a longer time, his own being his only law; and this neither *Gomarus* nor rds of the Commandment will allow, which sets eth the day, which we see is one day in seven, not man but God shall determine, and therefore *The Sabbath of the Lord our God.*

Thesis 121.

hardest knot herein to unloose, lies in this, to know er a seventh day in general which God shall deter- or that particular seventh day from the Creation be nly commanded; the first seems (in Mr. *Primrose* ension) to writhe and wrack the words of the andment; the second (if granted) aboliſheth our ian Sabbaths. 121.

Thesis 122.

clearing up of this difficulty therefore, and leaving pute of the change of the Sabbath to its proper place, be made good, that not that seventh day from the on, so much as a seventh day which God shall de- ne, (and therefore called the seventh day) is pri- y moral, and therefore enjoined in this Command- . for which end let these things be considered and gether. 122.

Because the expresse words of the Commandment t run thus, *viz. Remember to keep holy That seventh* but more generally, *the Sabbath day*; 'tis in the be- ng, and so 'tis in the end of this Commandment, e it is not said, that *God blessed That seventh day*, but *abbath day*, by which expression the wisdom of God, points to that particular seventh day that it should be fied: so it also opens a door of liberty for change, if hall see meet, because the substance of the Command- doth not only contain *That seventh day*, but *The Sab- day*, which may be upon another seventh, as well as that which God appointed first: and that the sub- e of the command is contained in those first words, *Remember*

Remember the Sabbath day to keep it holy, may appe
the repetition of the same Commandment, *Deu.* 5. 12
these words, *As the Lord thy God commanded the*
immediatly inserted before the rest of the words
Commandment be set down, to shew thus much, th
in is contained the substance of the fourth commar
words following being added only to presse to th
and to point out the particular day, which at th
God would have them to observe.

2. Because in the explication of those words [*t*
bath] it is not called *That seventh*, but *The seventh*
the words run, *Six days shalt thou labour, but the*
day is the Sabbath of the Lord thy God, the mea
which is thus much, to wit, that man taking six d
himself for labour, that he leave the seventh to
Lords: now unlesse any can shew that no other
that Seventh could be the seventh for rest, nor no o
days but those six going before that seventh could
six days for labour, they can never prove that this
Commandment hath only a respect to That particu
venth, and it is no small boldnesse necessarily t
where God hath left free: for we know, that if Go
man may take other six days for labour, and leave a
Seventh for God, then those six days and that Seven
only.

3. The change of the Sabbath undeniably prove
much (if it can be proved) that the morality of thi
mand did not lie in that particular day only: for
only was moral, how could it be changed? and i
not lie only in that Seventh, wherein then did it m
nerally lie? was it in a day more largely, or in a S
day more narrowly? now let any indifferent con
be herein Judge, who they be that come neareſt
truth, whether they that fly so far from the name Se
which is expresly mentioned in the Commandme
they that come as near it as may be? whether th
plead for a Seventh of Gods appointing, or they tha
for a day (but God knows when) of humane institu
and its worth considering, why any should be offen
the placing of the morality of the command in a Se
more then at their own placing of it in a day; for in
the letter of the Commandment to that particular Se
to abolish thereby the morality of a Seventh day, th
withal therein utterly abandon the morality of a day

Seventh day only be enjoined in the letter of the
ndment, and they will thence infer, that a Seventh
re cannot be required, how can they upon this
draw out the morality of a day?

Because (we know) that *ratio legis est anima legis*, i.
ison of a law is the soul and life of the law: now let
onsidered, why God should appoint the Seventh ra-
an the ninth or tenth or twentieth day, for spiritu-
t? and the reason will appear not to be Gods abso-
ill meerly, but because divine wisdome having just
res and ballances in its hand, in proportioning time
en God and man, it saw a seventh part of time (ra-
an a tenth or twentieth) to be most equal for him-
take, and for man to give: and thus much the
of the Commandment imply, *viz.* that it is most e-
man hath six, that God should have the 7th: now if
the reason of the law, this must needs be the soul &
nce of the morality of the law, *viz.* That a Seventh
given to God, man having six, and therefore it
s not in That Seventh day only: for the primary
, why God appointed this or that Seventh, was not
se it was that seventh, but because a Seventh was
qual in the eye of God for God to take to himself,
aving the full and fittest proportion of six days toge-
or himself; and because a seventh was the fittest
ortion of time for God, hence this or that individual
particular seventh in the second place fall out to bee
l, because they contain the most equal and fittest
ortion of a Seventh day in them; there was also ano-
reason why That Seventh was sanctified, *viz.* Gods
n it, but this reason is not primary, as hath been
and of which now we speak.

Because if no other Commandment be in the Deca-
, but it is comprehensive, and looking many ways at
, why should we then pinion and gird up this only to
arrow compasse of that Seventh day only?

Because our adversaries in this point are forced some-
to acknowledge this morality of a Seventh with us:
ave heard the judgement of *Gomarus* herein, *Thesis*
and M. *Primrose*, who speaks with most weight and
t in this controversie, professeth plainly, *That if God*
us six days for our own affairs, there is then good reason
nsecrate a Seventh to his service, and that in this reason
is manifest justice and equity which abideth for ever, to
dedicate

dedicate to God precisely a seventh day after we have
ed six days upon our selves: it cannot be denied (
but that it is most just; Now if it be by his confe
just, 2. *most just*. 3. *manifestly just*. 4. *perpetually*
give God precisely one day in seven: the cause is th
ded: the only evasion he makes is this, *viz. that t*
be most just to give God one day in seven, yet its not m
then to give God one in six, or five, or four, there being
ral justice in the number of seven more then in the nu
six or four: but the answer is easie, that if man m
unto God superstitiously too many, or prophane
few: and if the appointment of God hath declare
for a seventh, and that the giving of this seventh b
just and equal, then let it be considered, whethe
not most satisfactory to a scrupling conscience, tc
God a seventh day which he hath appointed, wh
confessed to be most just and perpetually equal, and
quently moral: and if there be a moral and perpe
quity to give God one day in seven, then tis no
whether there be any more natural equity therein
in one in five or six: the disputers of this worl
please themselves with such speculations and shif
the wisdome of God, which hath already appointe
day in seven rather than in six or ten, should be
herein, by humble mindes, in cutting out this prop
of time, with far greater equity than man can now
dily see.

7. Because deep corruption is the ground of this
on, the plucking up of Gods bounds & land-marks
venth, is to put the stakes into the Churches hands
them where she pleaseth; or if she set them at a se
whereGod would have them, yet that this may be s
ted to, not because God pleaseth, but because the Chu
pleaseth; not because of Gods will and determinati
because of the Churches will and determination, t
it being once granted, that the Church hath liberty
termine of such a day, she may not be denied libe
making any other holidays, or holy things in the w
and service of God; and that this is the main scop
root of this opinion, is palpably evident from most
writings of our English adversaries in this controver

Thesis 123.

123. A seventh day therefore is primarily moral, yet (a
formerly said *Thesis* 48.) there is something else in

andment which is secondarily moral, *viz. This or that ular seventh day*; I will not say that it is accidentally (as some doe) but rather secondarily, and conse- y moral: for it is not moral firstly, because it is this ular seventh, but because it hath a seventh part of divinely proportioned and appointed for rest, fal- to it, and of which it participates: to give alms to edy is a moral duty, and primarily moral; but to is or that quantity may be moral also; but it is se- rily moral, because it flows *ex consequenti*, only from st; for if we are to give alms according to our ability thers necessity, then this or that particular quantity uiting their necessity must be given: which is also a duty, so 'tis in this point of the Sabbath.

Thesis 124.

nce it follows, that this Commandment enjoins two 124.
: 1. More generally, a seventh. 2. More particu- his or that seventh, and in special that seventh from reation, this or that seventh are to be kept holy, be- of a seventh part of time appointed falling into : A seventh day also is to be kept holy by vertue of ommandment; yet not in general, but with special nd respect to that particular seventh, wherein this al is involved and preserved. That seventh from the ion is commanded, because of a seventh falling into nd a seventh also is commanded, yet with a special that seventh wherein it is involved: And there- tis a vain objection to affirm, that if a seventh bee anded, that then no particular seventh is; or if any ular seventh be so, that then a seventh is not; for ommandment we see hath respect to both; for what re more frequent in Scripture then for general duties wrapt up and set forth in some particular things, in- es, and examples, and consequently both command- gether? and after narrow search into this Command- , we shall find both the general and particular se- , not only inferring one the other, but both of them manner expresly mentioned.

Thesis 125.

hen those that plead for the morality of the fourth 125.
mand, in respect of a seventh day, would prove it e moral, because it is part of the Decalogue and set

in

in the heart of it, with a ſpecial note of remembr
fixed to it, &c. Mr. *Ironſide* and others do uſually
ſuch reaſonings out of countenance, with this anſw
That by this argument, That particular ſeventh fr
Creation is moral, *which we ſee is changed*; *for (ſ
that alſo is ſet in the heart of the Decalogue, with a
note of remembrance alſo.* But the reply from wha
been ſaid is eaſie, *viz.* That that alſo is indeed mo
ly 'tis ſecondatily moral, not primarily; and theref
we have ſhewn) was mutable and changeable, the
ry morality in a ſeventh immutably remaining; th
duty of obſerving a ſeventh day is not changed, b
the day. If Mr. *Primroſe* could prove that there is
elſe commanded in this fourth Command, but on
particular ſeventh from the Creation, he had then
to ſhew that (this day being juſtly changed) the Co
dement is not moral or perpetual; but out of this p
Prim. *part.* 2. *cap.* 6. *S.* 24. lar 7th which is now changed, himſelf acknowledge
out of it may be gathered the *morality of a day*, an
not of the ſeventh day alſo as well as of a day? H
that it is a bold aſſertion to ſay, that this *genus* of a
is herein commanded: But why is it not as bold to
the ſame of a day? for out of that particular
whence he would raiſe the *genus* of a day, we
eaſily, and far more rationally, collect the *genus* o
venth day.

Theſis 126.

126. Nor will it follow, that becauſe a ſeventh is mor
therefore any one of the ſeven dayes in a week m
made a Chriſtian Sabbath: For 1. We do not ſay
it is any ſeventh, but *A ſeventh determined and appoi
God for holy reſt*, which is herein commanded. 2
Lord hath in wiſdom appointed ſuch a ſeventh as th
may have *ſix whole days together* to labour in: and
it follows, that divine determination without croſſi
wiſdom, could not poſſibly fall upon any other days
Cycle of ſeven, but either upon the laſt of ſeven,
was the Jewiſh, or the firſt of ſeven, which now
ſhall be ſhewn) the Chriſtian Sabbath. 3. As Go
appointed one day in ſeven for mans reſt, ſo in his w
he ſo orders it, as that it ſhall be alſo a day of Gods
and that is not to be found in any day of the week
ether in the laſt of ſeven, wherein the Father reſte
in the firſt of ſeven, wherein the Son reſted from his
alſo.

Thesis 127.

127.

true, that the Sabbath day, and that seventh day
e Creation, are indifferently taken, sometimes the
the other, the one being the *exegesis*, or the ex-
n of the other, as *Gen.* 2. 2,3. *Exod.* 16. 29. and
ere; but that it should be only so understood in this
ndment, *Credat Judæus apella---non ego*, as he said
her case; I see no convicting argument to clip the
of the Scripture so short, and to make the Sab-
y and that seventh day of equal dimensions; Al-
it cannot be denied, but that in some sense the Sab-
y is *exegetical* of the seventh day, because the com-
ent hath a special eye to that seventh from the cre-
which is secondarily moral, yet not excluding that
is more generally contained in that particular, and
ently commanded, *viz. a seventh day*, or *The Sab-*
y.

Thesis 128.

128.

Prim. *part.* 2. *cap.* 6. *S.* 24.

Primrose would prove the *exegesis*, *That by the Sab-*
y is meant that seventh day only from the Creation,
God actually blessed and sanctified that Sabbath day,
God cannot actually blesse a seventh, being an unli-
ndefinite, and uncertain indetermined time: The time
e) only wherein he rested, he only actually blessed,
was not in a seventh day indetermined, but in that de-
d seventh day: But all this may be readily acknow-
, and yet the truth remain firm; for that particular
t being secundarily moral, hence as it was expresly
nded, so it was actually and particularly blessed;
n this seventh a general of a seventh is included, so
th is also generally blessed and sanctified. Other-
w will Mr. *Primrose* maintain the morality of a day
hip out of this Commandment? for the same obje-
ay be made against a day, which himself acknow-
, as against a seventh day which we maintain; for it
said, that That day is here only moral, wherein
ually rested, but he did not rest in a day indefi-
and therefore a day is not moral; let him unloose
or, and his answer in defence of the morality of a
ll help him to see the morality of a seventh also:
particular day indeed wherein God actually and
larly rested, he particularly blessed, but there was
th day also more general which he generally bless-
); he generally blest the Sabbath day, he particu-
larly

larly bleſt that Sabbath day, and in bleſſing of tha
virtually and by Analogy bleſſe our particular C
Sabbath alſo, which was to come: As *Moſes* in h
bleſſing of the tribe of *Levi*, *Deu.* 33. 7, 10. he d
ally and by Analogy bleſſe all the Miniſters of th
not then in being: And look as when God com
them to keep holy the Sabbath in ceremonial du
did therein virtually command us to keep it holy
gelical duties; ſo when he commanded them to
that day, becauſe it was actually appointed, and
ed, and bleſſed of God, he commanded us virtu
analogically therein to obſerve our ſeventh day alſ
he ſhould actually appoint and bleſſe this other.

Theſis 129.

129. The diſtribution of equity and juſtice, conſiſts n
in *puncto indiviſibili*, *i.* in an indiviſible point, a
meaſure; ſo as that if more or leſſe be done or
way of juſtice, that then the rule of juſtice is there
ken, *ex. gr.* its juſt to give alms and pay tribute; y
juſt, as that if men give more or leſſe, that then th
a rule of juſtice; ſo 'tis in this point of the Sab
ſeventh part of time is moral, becauſe it is juſt a
for all men to give unto God, who have ſix for o
them to ſerve their own turn, and do their own
yet it is not ſo juſt, but that if God had required
bute of a third or fourth part of our time, but it mi
been juſt alſo to have given him one day in three
or four, for in this caſe poſitive determination dot
much *make* as *declare* only that which is moral
therefore if Mr. *Primroſe* thinks, that a ſeventh
time is not moral, becauſe it is as equal and
dedicate more time to God, and that a third o
day is as equal as a ſeventh, it is doubtleſſe an un
ed aſſertion; for ſo he affirms, *That although it be*
Part. 2. cap. 7. S. 4. *to give God one dap in ſeven, yet no more juſt then to*
to him one day in three or ſix: And ſuppoſe it be ſo
doth not prove that a ſeventh day is not moral,
it is as equal to give ſix as ſeven, no more than t
no moral duty to give an alms, becauſe it may be
to give twenty pence as thirty pence to a man in w
furthermore he think that it is as equal and juſt
God more days for his ſervice, as one in ſeven, out
mane wiſdom, and by humane conſecration, not di

, then it may be doubted, whether one day in two
or six is as equal as one day in seven; for as hu-
isdom, if left to it self, may readily give too few,
y superstitiously give too many (as hath been said:)
our, or three, or six be alike equal in *themselves* to
God, as one in seven, then if he thinks it a moral
observe any such day in case it should be imposed
secrated by humane determination, I hope he will
ffended at us if we think it a moral duty also to
a seventh day, which we are certain divine wis-
ith judged most equal, and which is imposed on
vine determination: we may be uncertain whe-
one is as equal, as we are certain that a seventh

Thesis 130.

ns of worship can no more be imagined to be done 130.
some time, then a body be without some place, and
e in the three first Commandments, where Gods
is enjoined, some time together with it is neces-
mmanded; if therefore any time for worship be re-
a the 4. command (which none can deny) it must
such a time as is connatural and which is neces-
ed to the action; but it must be some solemn and
ime, which depends upon some special determina-
t which *nature*, but which *Counsel* determines;
inatiation therefore by *Counsel* of that time which
ed in this command, doth not abolish the mora-
but rather declares and establisheth it. God ther-
o is Lord of time, may justly challenge the deter-
n of this time into his own hand, and not infringe
ality of this command, considering that hee is
le and fit than men or Angels, to see, and so cut out
equal proportion of time between man and him-
od therefore hath sequestred a seventh part of time
nctified, rather than a fifth, a fourth, or a ninth,
ly because it was this seventh, or a seventh, but
in his wise determination thereof, he knew it to
most just and equal division of time between man
self; and therefore I know no incongruity to af-
hat if God had seen one day in three or four, or
o be as equal a proportion of time as one day in se-
at he would then have left it free to man to take
secrate either the one or the other (the Spirit of
t usually restraining where there is a liberty) and
ther side, if he had seen a third, or fifth, or ninth,
ntieth part of time more equal then a seventh, hee

would have fixed the bounds of labour and rest
seventh; but having now fixed them to a seventh, a
day is therefore moral, rather than a fourth, or
ninth day, because it is the most equal and fittest
tion of time (all things considered) between
man; the appointment therefore of a seventh, rat
a sixth, or fourth, is not an act of Gods meer *will*
our adversaries affirm, and therefore they think it
ral) but it was and is an act of his wisdome also
ding to a moral rule of justice, *viz.* to give unto G
which is most fit, most just, and most equal; and t
although there is no natural justice (as Mr. *Prim*
it) in a seventh simply and abstractly considered
then in a sixth, or tenth, yet if the most equal pr
of time for God be lotted out in a seventh, there
something natural and moral in it rather then in a
partition of time, *viz.* to give God that propo
time which is most just and most equal; and in thi
a seventh part of time is commanded, because it
(according to the description of a moral law) and
ly good because it is commanded.

Thesis 131.

131. 'Tis true, that in private duties of worship, as
the Scriptures, meditate, pray, *&c.* the time for t
the like duties is left to the wil and determinatio
according to general rules of conveniency and sea
nesse set down in the Word; mans will (in th
is the measure of such times of worship; but ther
the like reason here, in determining time for a Sa
if that should be left to mans liberty also; becau
private duties are to be done in that time, whi
cessarily annexed to the duties themselves, whi
is therefore there commanded, where and when
is commanded: but the time for a Sabbath is no
time as naturally will and must attend the action
such a time as counsel (not nature) sees most m
especially That counsel which is most able to m
most equal proportions of time, which we know i
the liberty or ability of men or Angels, but of G
selfe; for do but once imagine a time required ou
limits of what naturally attends the action, and it
found necessarily to be a time determined by counse
therefore our adversaries should not think it as

hange the Sabbath seasons, from the seventh to
, or fourth, or tenth day, *&c.* as to alter and
r times for private duties.

Thesis 132.

132.

e is a double reason of proposing Gods example in
th Command, as is evident from the Command-
self: the first was to perswade, the second was
t. 1. To perswade man so to labour six days to-
as to give the seventh, or a seventh appointed for
t, unto God; for so the example speaks, God labo-
days, and rested the seventh, therefore do ye the
. To direct the people of God to That particular
, which for that time when the Law was given,
uld have them then to observe, and that was that
which did succeed the six dayes labour: and
e for any to make Gods example of rest on That
day, an argument that God commanded the ob-
n of that Seventh day only, is a groundlesse asser-
there was something more generally aimed at by
orth this example, *viz.* to perswade men hereby
r six days, and give God the seventh, which he
ppoint, as well as to direct to that particular day
or that time (its granted) it also pointed unto;
refore let the words in the Commandment be ob-
and we shall finde mans duty 1. More generally
n, *viz.* to labour six days, and dedicate the se-
nto God, and then follows Gods perswasion here-
m his own example, who when he had a world
, and work to do, he did labour six days together,
ed the seventh; and thus a man is bound to do still:
loth not follow, that he must rest that particular
only, on which God then rested; or that that
(though we grant it was pointed unto) was only
at in this example: the binding power of all ex-
whatsoever (and therefore of this) being *ad spe-
as* (as they call it) to that kind of act, and not to
viduum actionis only, or to every particular acci-
circumstance therein; If indeed man was to labor
s in memorial only of the six days of Creation, and
a Seventh day in memorial only of Gods rest and
n from Creation, it might then carry a fair face, as
example pointed at the observation of that particu-
ruth only; but look as our six days labour is ap-

pointed for other and higher ends, then to remem
fix days work of God, it being a moral duty to att
callings therein; so the Seventh day of rest is ap
for higher and larger ends (as *Didoclavius* observe
only to remember that notable rest of God from
works, it being a moral duty to rest the Seventh d
holinesse.

Thesis 133.

133. It was but accidental, and not of the essence of t
bath day, that that particular Seventh from the
should be the Sabbath; for the Seventh day Sabb
ing to be mans rest day, it was therefore suitable
wisdome to give man an example of rest from him
encourage him thereunto (for we know how stro
amples perswade) now rest being a cessation from
it therefore supposes labour to go before; hence Go
not appoint the first day of the Creation to be the S
because he did then but begin his labour; nor c
take any the other days, because in them he ha
nished his work, nor rested from his labour, th
Gods rest fell out upon the last of seven succeedin
labour before; so that if there could have been a
day as fit then for exemplary rest, as this; and
ward it fell out in the finishing of the work of re
on, it might have been as well upon such a day as
it was not then so: and hence the rest-day fell as
accidentally upon this: and hence it is, that G
ample of rest on that particular day doth not nec
bind us to observe the same seventh day: moral e
not alway binding in their accidentals (as the case
although it be true that in their essentials they
doe.

Thesis 134.

134. There is no strength in that reason, that because
in seven is to be consecrated unto God, that therefo
yeer in seven is to be so also, as of old it was am
Jews; for beside what hath been said formerly, v
one yeer in seven was meerly ceremonial, one da
ven is not so (saith *Wallæus*) but moral; God
example (whose example is onely in moral thi
resting one yeer in seven, but he did of resting on
seven. I say, beside all this, it is observable w

Wal. differt. *cap.* 1. Jun. Annal. *Explic. in* Lev. 25.

es herein, The Lord (saith he) challengeth one
even *jure creationis*, by right of creation; and hence
it of all men created: but he challenged one yeer
, *jure peculiaris possessionis*, *i.* by right of peculiar
n, the Land of *Canaan* being the Lords land in a
manner, even a type of Heaven, which every
ountry is not; and therefore there is no reason
men should give God one seventh yeer, as they
ve him one seventh day: By the observation of
in seven (saith he) men professe themselves to
ords, and to belong unto him, who created and
em; and this profession all men are bound unto:
bservation of one yeer in 7, they professed there-
heir Country was the Lords, and themselves the
enants therein, which all Countreys (not being
Heaven) cannot nor ought to doe; and there-
re is not the like reason urged to the observation
nth yeer, as of a seventh day.

Thesis 135.

therefore as 'tis in the second Commandment, al- 135.
he particular instituted worship is changed under
pel, from what it was under the Law, yet the ge-
ty required therein of observing Gods own insti-
orship is moral and unchangeable: so 'tis in the
Commandment, where though the particular day
ged, yet the duty remains moral and unchangea-
bserving a seventh day; there is therefore no rea-
nagine that the general duty contained in this pre-
ot moral, becaus the observance of the particular
utable; and yet this is the faireſt colour, but the
refuge of lies, which their cause hath, who hold
h day to be meerly ceremonial.

Thesis 136.

e a moral duty to observe one day in seven, then 136.
rvation of such a day, no more infringeth Christian
then obedience to any other moral law, one part
hristian liberty consisting in our conformity to it, as
dage consists in being left to sin against it; and
re that argument against the morality of one day
is very feeble, as if Christian liberty was hereby
ed.

Thesis 137.

137. It was meet that God should have special servi
man, and therefore meet for himself to appoint
time for it: which time though it be a circumstanc
such a circumstance as hath a special influence
business, not only humane, but also divine, and the
it be naturally, it may be also ethically and moral
contributing much also to what is morally good: a
fore the determination of such a time for length,
cy, and holiness, may be justly taken in among th
laws: he that shall doubt of such a powerful infl
special time for the furthering of what is speciall
may look upon the art, skill, trade, learning, nay
self perhaps, which he hath got by the help of
provement of time: a prophane and religious he
seen and accounted of according to their improve
time, more or lesse, in holy things: Time is ne
fore such a circumstance as is good only because
ded, (as the place of the Temple was) but it is c
ded because it is good, because time, nay, much
terated in a weekly seventh part of time, doth m
vance and set forward that which is good.

Thesis 138.

138. That Law which is an homogeneall part of th
law, is moral: but the fourth Commandment is su
of the moral law, and therefore it is moral; I d
that that Law which is set and placed among th
laws in order of writing (as our adversaries too f
ly mistake us in) that it is therefore moral, for
might be said as well, that the Sabbath is ceremo
cause it is placed in order of writing among thin
monial, *Lev.* 23. but if it be one link of the cha
an essential part of the moral law, then its und
moral; but so it is, for its part of the Decalog
parts whereof all our adversaries we now conte
confesse to be moral; and to make this fourth ce
all, which God hath set in the heart of the Decalo
commanded us to remember to keep it above an
Law, seems very unlike to truth, to a serene a
mind, not disturbed with such mud, which usu

ottom of the heart, and turns light into darkneſſe:
one ceremonial precept ſhould be ſhuffled in a-
e reſt which are of another Tribe, Linage, and
ge, hath been by many attempted, but never found-
ed unto this day: ſurely if this Commandment
oral, then there are but nine Commandments left
he moral law, which is expreſly contrary to Gods
Deut. 4.
rm that *all the commands of the Decalogue are moral,*
one in his proportion and degree, and that this of the
is thus moral, viz. *in reſpect of the purpoſe and intent*
aw-giver, viz. *That ſome time be ſet apart, but not*
reſpect of the letter in which it is expreſt: it is in
nſe formerly explained, true, but in his ſenſe who
ours to prove the Sabbath ceremonial, while he
s moral, is both dark and falſe: for if it be ſaid to
l only in reſpect of ſome time to be ſet apart, and
e an *individuum vagum*, an indeterminate time,
the verges of a ſeventh part of time; then there
re morality granted to the fourth Commandment,
the Commandment of building the Temple, and
g the New Moons, becauſe in Gods command to
ie Temple, the general purpoſe and intention of
v-giver was that ſome place be appointed for his
worſhip, and in commanding to obſerve New
that ſome time be ſet apart for his worſhip, and
was no more neceſſity of putting Remember to
e Sabbath holy, then to remember to keep holy
w Moons: And look as the commandment to ob-
ew Moons, cannot in reaſon be accounted a moral
dment, becauſe there is ſome general morality in
for to obſerve ſome time of worſhip, ſo neither
this of the Sabbath be upon the like ground of
eneral morality mixed in it; and therefore for Mr.
to ſay, that the law of the Sabbath is ſet among
of the moral precepts, becauſe it is mixtly cere-
, having in it ſomething which is moral, which o-
remonial commands (he ſaith) have not, is pal-
ntrue; for there is no ceremonial law of obſerving
Moons and Feſtivals, but there was ſomething ge-
morall in them, *viz.* That (in reſpect of the pur-
d intention of the Law-giver) ſome time be ſet a-
t God, juſt as he makes this of keeping the Sabbath.

Thesis 139.

139. To imagine that there are but nine moral prec
Prim.*par.*2.*c.*6 deed; and that they are called ten in respect of th
ter part according to which things are usually den
ted, is an invention of Mr. *Primrose*, which co
pernicious and poisonful seed of making way for the
out of the Decalogue more laws then one: for th
answer will serve the turn for cashiering three
more, the greater part (suppose six) remaining
according to which the denomination ariseth:
though it be true, that sometime the denominatio
cording to the greater part, *viz.* when there is a
ty of mixing divers things together, as in a heap
with much chaff, or a Butt of wine where there b
lees, yet there was no necessity of such a mixtu
jumbling together of morals and ceremonials here
Primrose tells us that he doth not read in Scripture,
the Commandments are without exception called
and therefore why may there not (saith he) be o
monial among them? But by this reason he may
exclude all the other nine from being moral also
read not in Scripture, that any one of them is ty
that name, *Moral*: And although it be true wh
saith, That Covenants among men consist sometim
ther of divers articles, as also that Gods Covenant
in some sense) sometimes did so; yet the Cove
God made *with all men*, (as we shall prove the De
is) ought not to be so mingled, neither could it,
without apparent contradiction, *viz.* That here sh
a Covenant which bindeth all men in all things to
it, and yet some part of it being ceremonial, sho
bind all men in all things it commands: nor is th
deed any need of putting in one ceremonial law, c
ring how easily they are and may be reduced to
precepts of the moral law as *appendices* thereof,
such shuffling as is contended for here.

Thesis 140.

140. If this law be not moral, Why is it crowned w
same honour, that the rest of the moral precepts
its dignity be not equal with the rest, Why hath

ſo high in equal glory with them? Were the other
ken immediatly by the voice of God on Mount *Si-*
h great terrour and majeſty before all the people?
ey written upon Tables of ſtone with Gods own
wice? Were they put into the Ark as moſt holy
ed? ſo was this of the Sabbath alſo: Why hath
me honour, if it be not of the ſame nature with
?

Theſis 141.

adverſaries turn every ſtone to make anſwer to this 141.
argument, and they tell us that its diſputable and
eſtionable, whether this law was ſpoken immedi-
God, and not rather by Angels: But let it be how
e, yet this law of the Sabbath was ſpoken and
, and laid up as all the reſt were, and therefore
ſame honour as all the reſt had, which we doubt
e moral; and yet I think it eaſie to demonſtrate,
s law was immediatly ſpoken by God, and the rea-
ainſt it are long ſince anſwered by *Junius*, on *Heb.* Jun. *Paral.*
but its uſeleſſe here to enter into this controver-

Theſis 142.

do I ſay, that becauſe the law was ſpoken by God 142.
atly, that therefore it is moral; for he ſpake with
m, *Job*, *Moſes* in the Mount, immediatly about other
s then moral laws; but becauſe he thus ſpake, and
a manner openly, and to all the people, young and
ws, and Proſelyte Gentiles then preſent, with ſuch
lory, and terrour, and majeſty; Surely it ſtands
ith holy *Brightman*) with the majeſty of the uni- B. *Manuſc.* of Sab.
Lord, who is God not only of the Jews, but alſo of
ntiles, ſpeaking thus openly (not privately) and
ſly and moſt immediatly, to preſcribe laws to one
only which were ſmall in number, but wherewith
ions alike ſhould be governed: Mr. *Ironſide* indeed
that the Lord had gone on to have delivered all
her ceremonials in the like manner of ſpeech from
unt, but that the fear and cry of the people (that
uld ſpeak no more to them) ſtopt him; but the con-
s moſt evident, *viz.* that before the people cryed
he Lord made a ſtop of himſelf, and therefore is ſaid
no more, *Deut.* 5.22. It was a glory of the Goſpel
above

above all other messages, in that it was immediatly
by Christ, *Heb.*1.2. & 2.3. and so Gods immediat p
tion of the moral law puts a glory and honour upo
bove any other laws; and therefore while Mr.
goes about to put the same honour upon ceremonia
he doth not a little obscure and cast dishonour upo
that are moral, by making this honour to be commo
ceremonial and not proper only to moral laws.

Thesis 143.

143. Nor do I say, that the writing of the law on stone
it to be moral (for some laws not moral were m
writ on stone by *Joshuah*, Josh.8.32.) but because
writ immediatly by the finger of God on such T
stone, and that not once but twice; not on paper or
ment, but on stone, which argues their continuanc
not on stone in open fields, but on such stone as w
up in the Ark, a place of most safety, being most
and a type of Christ who kept this law, and upon
heart it was writ, *Psal.*40.6,7. to satisfie justice,
make just and righteous before God, *all* that shall be
of all whom, the righteousnesse of this law, accor
justice, was to be exacted; what do these things
but at least thus much, that if any law was to be p
ated, this surely ought so to be? Mr. *Primrose* te
that the writing upon stone did not signifie conti
of the law, but the hardnesse of their stony hearts,
the law writ upon them was not able to overcome
'tis true, that the stony Tables did signifie stony
but its false that the writing on stone did not signifi
tinuance also, according to Scripture-phrase: For
children of God have stony hearts by nature; nov
hath promised to write his Law upon such hearts
by nature stony, and his writing of them there imp
continuance of them there; so that both these migh
together, and the similitude is fully thus, *viz.* Th
Law of God was writ on Tables of stone, to c
there: so the *whole Law* of God is writ on stony
by nature, to continue thereon.

Thesis 144.

144: Only moral laws, and all moral laws, are thus fur

generally honoured by God: the ten Commande-
being Christian pandects and common heads of all
luties toward God and men; Under which gene-
the particular moral duties in the Commentaries
Prophets and Apostles, are virtually comprehended
tained; and therefore Mr. *Primrose*'s argument is
who thinks that this honour put upon the Deca-
loth not argue it to be moral, *Because then many o-*
rticular moral laws set down in Scripture, not in Ta-
ftone, but in parchments of the Prophets and Apostles,
ot be moral: For we do not say that all moral laws
larly were thus specially honoured, but that all and
oral laws summarily were thus honoured; in which
ries, all the particulars are contained, and in that
equally honoured. It may affect ones heart with
ourning, to see the many inventions of mens hearts
out this remembrance of the Sabbath day; they
st it out of Paradise, and shut it out of the world
oses time; when in *Moses* time its published as a
nd crowned with the same honour as all other mo-
s; yet then they make it to be but a ceremonial
ontinuing only until the comming of Christ; after
time it ceaseth to be any law at all, unless the
es constitution shall please to make it so, which is
f all.

Thesis 145.

145. ry thing indeed which was published by Gods im-
t voice in promulgating of the law, is not moral and
n to all; but some things so spoken may be pecul-
proper to the Jews; because some things thus spoken
romises or *motives* only, annexed to the law, to per-
to the obedience thereof; but they were not *laws*;
question is, *whether all laws* spoken and writ thus
liatly were not moral; but the argument which
roduce against this is, *From the promise annexed to*
th Command, concerning long life, and from the motive
mption out of the house of bondage, in the preface to
mandmetns, both which (they say) *were spoken immedi-*
ut yet were both of them proper unto the Jews: But
e the promise annexed to the fifth Commandment
per to the Jews, and ceremonial, as Mr. *Primrose*
, (which yet many strong reasons from *Ephes.* 6. 2.
duce one to deny) what is this to the question,
which

which is not concerning *Promises*, but *Commandm* *Laws*: Suppose also that the motive in the Prefac Commandments literally understood is proper Jews; yet this is also evident, that such reasons a tives as are *proper* to some, and perhaps cerem may be annexed to *moral laws*, which are com all; nor will it follow, that *laws* are therefore no mon, because the motives thereto are proper: W dwell in *America* may bee perswaded to love an God (which are moral duties) in regard of our r tion and deliverances from out of the vast sea-sto once had, and the tumults in *Europe* which now are motives are proper to our selves. Promises and annexed to the Commandments, come in as mean higher end, *viz.* obedience to the laws themselv hence the laws themselves may be moral, and th

Wal. *diss.* de 4. *prec.* c. 3. so, though immediatly spoken, because they be not nor lastly intended herein. I know *Wallæus* ma Preface to the Commandments a part of the firs mandment, and therefore he would hence infer some part (at least) of a Commandment is to the Jews; but if these words contain a motiv sing to the obedience of the whole, how is it possi they should be a *part* of the *law* or of any *one law* what force of a law can there be in that which on clares unto us *who* it is that redeemed them out of bondage? For it cannot be true, (which the sar thour affirms) that in these *words* is set forth on that God is whom we are to have to be our God in Commandment; but they are of larger extent, s us who that God is whom we are to worship, accor the first Commandment, and that with his own w according to the second, and that reverently, accor the third, and whose day we are to sanctifie, accor the fourth, and whose will we are to do in all du love toward man, according to the several duties second Table: and therefore this declaration of no more a part of the first then of any other Com ment, and every other Commandment may challe as a part of themselves as well as the first.

Thesis 146.

146. It is a truth as immovable as the pillars of Heaven

th given to all men universally a rule of life to con-
em to their end: Now if the whole Decalogue
t, what shall? The Gospel is the rule of our faith,
of our spiritual life, which flows from faith, *Gal.*
*ob.*5.24. The law therefore is the rule of our life;
nine of these be a compleat rule without a tenth,
: that one, and then who sees not an open gap
r all the rest to go out at also? For where will
stop, if once this principle be laid, *viz.* That the
law is not the rule of life? May not Papists blot
second also, as some of *Cassanders* followers have
l but two; and as the *Antinomians* at this day doe
nd have they not a good ground laid for it, who
nce safely say, that the Decalogue is not a rule of
all? Mr. *Primrose*, that hee might keep himself
roken head here, sends us for salve to the light of
and the testimony of the Gospel, both which (saith
intain and confirm the morality of all the other
ndments, except this one of the Sabbath. But as
ppear that the law of the Sabbath hath confirma-
m both (if this direction was sufficient and good)
y be in the mean time considered why the Gentiles
re universal Idolaters, and therefore blotted out
t of nature (as Mr. *Primrose* confesseth) against
nd Commandment, might not as well blot out
f that light of nature about the Sabbath also; and
w shall the light of nature be any sufficient disco-
to us of that which is moral, and of that which is

Thesis 147.

147. e is a law made mention of, *Jam.* 2. 10. whose
e so inseparably linked together, that whosoever
any one is guilty of the breach of all, and
iently whosoever is called to the obedience
, is called to the obedience of all, and
iently all the particular laws which it contains
nogeneal parts of the same *Totum* or whole law:
demanded, What is this law? the answer is writ
e beams of the Sun, that 'tis the whole moral law
ed in the Decalogue: For 1. The Apostle speaks
a Law which not only the Jews, but all the Gen-
e bound to observe: and for the breach of any
which, not only the Jews but the Gentiles also
guilty of the breach of all, and therefore it cannot
nt of the ceremonial law which did neither bind
Gentiles

Gentiles or Jews, at that time wherein the Apostle
2. He speaks of such a Law as is called a royal La
a law of liberty, *v.*8.12. which cannot be meant
ceremonial law in whole or in part, which is c
law of bondage, not worthy the royal and kingl
of a Christian to stoop to, *Gal.*4.9. 3. 'Tis that l
the works of which all men are bound to manife
faith, and by which faith is made perfect, *v.*22.
cannot be the Ceremonial nor Evangelical, for tha
law of faith: and therefore its meant of the law
4. 'Tis that law of which, *Thou shalt not kill* nor
adultery are parts, *v.*11. Now these laws are par
Decalogue only, and whereof it may be said, he t
Thou shalt not commit adultery, said also, *Remember*
the Sabbath holy: and therefore the whole Deca
& not some parts of it only, is the moral law, from v

Prim.*part.*2.*c.* 10. *S.*15. it is manifest, that the Apostle doth not speak (as Mr *rose* would interpret him) of offending against th
at large, and of which the Ceremonial Laws were
but of offending against that part of the *Word*, to v
moral law, of which, *he that offends against any one*
of the breach of all; hence also, his other answer
the dust, *viz.* that the fourth command is no part
law, and therefore the not observing of it is no sin
the New Testament, because it was given only to th
and not to us: for if it be a part of the Decalog
which the Apostle only speaks, then 'tis a meer
of the question, to affirm that it is no part of the
Christians: but we see the Apostle here speaks
Law, and the *Royal law*, and the *Royal law of Libe*
meaning therefore must be of some special law wh
calls κατ' ἐξοχὴν, *The law:* now if he thus-sp
some special law, what can it be but the whole Dec
and not a part of it only? as when he speaks of t
pel κατ' ἐξοχὴν, he means not some part, but the
Gospel also: and if every part of the Decalogue
moral, how should any man know from any law
of God what was moral, and what not; and consi
ly what is sinful, and what not? if it be said, by the
nature; we have proved that this is a blind and
Judge, as it exists in corrupt man: if it be said
light of the Gospel, this was then to set up a ligh
Christians to discern it by, but none to the Jews
they wanted the Gospel, as dispensed to us now:

ıws also are not mentioned in the Gospel, it being idental to it to set forth the Commandments of .

Thesis 148.

ıriſt came to fulfill and not to destroy the Law, 148.
5. 17. then the Commandment of the Sabbath is lisſhed by Christs comming; if not one jot, prick of the law shall perish, much lesse shall a whole iſh or be destroyed by the comming of Christ.

Thesis 149.

ue indeed, that by Law and Prophets is sometimes heir whole doctrine, both ceremonial, moral, and tical, which Christ fulfilled personally, but not so lace of *Matthew*; but by law is meant the moral nd by Prophets those Prophetical illustrations and tations thereof, in which the Prophets do abound: he Lord Christ speaks of that law only, which ver should teach men to break & cast off, he should in the kingdome of Heaven, *Mat.* 5. 19. but the Apo- l teach men to cast off the Ceremonial Law, and yet ver a whit less in the Kingdom of heavē. 2. He speaks law by conformity to which all his true Disciples xceed the righteousnesse of Scribes and Pharisees: was not by being externally ceremonious or mo- by internal conformity to the spiritualnesse of Gods hich the Pharisees then regarded not. 3. Christ f the least Commandments, and of these least Com- ents, μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, now what hose least Commandments be, but those which ward interprets of rash anger, adulterous eyes, e thoughts, love to enemies? *&c.* which are called opposition to the Pharisaical Doctors conceits in nes, who urged the grosse duties commanded, and ned men only for grosse sins forbidden; as if consisted our compleat conformity to the law of and therefore by the least of those Commandments t no other then those which he afterward sets n his spiritual interpretation of the law, *ver.* 21. a one of which Cammandments are ceremonial, ral laws; and although Mr. *Primrose* thinks that no connexion between the seventeenth, and the o- positors verses of the law which follow, yet who- soever

whosoever ponders the Analysis impartially, shall
otherwise: even from the 17 verse to the end: th
clusion of which is, *to be perfect as our heavenly F*
perfect, who is never made a pattern of perfection
ceremonial, but only in moral matters: 'tis true
(which some object) that there is mention made
and Sacrifice, *ver.* 23. which were ceremonia
there is no law about them, but only a moral law
is thereby prest with allusion to the ceremonial pra
those times: he speaks also about divorce, but thi
accidentally brought to shew the morality of the
adultery; the law of retaliation wants not good w
to testifie to the morality of it, but I rather th
brought in to set forth a moral law against priv
venge. Our Saviour indeed doth not speak part
about the law of the Sabbath, as he doth of killi
adultery, *&c.* but if therefore it be not moral,
not spoken of here, then neither the first, second.
Command are moral, because they are not expres
ed in this Chapter; for the scope of our Saviour
speak against the Pharisaical interpretations of the
curtalling of it, in making grosse murder to be for
but not anger; adultery to bee forbidden, but n
which evil they were not so much guilty of in p
the Sabbath: but they rather made the Phylact
it too broad by overmuch strictnesse, which our
therefore elsewhere condemns, but not a word ter
abolish this law of the Sabbath.

Thesis 150.

150. If therefore the Commandment is to be account
ral, which the Gospel re-inforceth, and commen
us (according to Mr. *Primrose* principles) then th
Commandment may well come into the account of
are moral, but the places mentioned and cleare
the New Testament evince thus much: The Lo
comming not to destroy the law of the Sabbath, b
stablish it: and of the breach of which one law
is guilty, is guilty of the breach of all.

Thesis 151.

151. If the observation of the Sabbath had been fir

n man since the fall, and in special upon the people
ews at mount *Sinai*, there might be then some co-
l reason to cloath the Sabbath with rags, and the
ut garments of Ceremonialness: but if it was impo-
n man in *innocency*, not only before all types and
nies, but also before all sin; and upon *Adam* as a
n person, as a Commandment not proper to that
nor as to a particular person and proper to himself:
e morality of it is most evident; our adversaries
re lay about them here, that they might drive the
out of Paradise, and make it a thing altogether
n to the state of innocency: which if they can-
e good, their whole frame against the morality
Sabbath, falls flat to the ground; and therefore it
small consequence to clear up this truth, *viz.* That
innocency, and in him all his posterity were com-
to sanctifie a weekly Sabbath.

Thesis 152.

would think that the words of the Text, *Gen.* 2. 152.
re so plain to prove a Sabbath in that innocent e-
iat there could be no evasion made from the evi-
of them; for it is expresly said, that the day the
sted, the same day the Lord blessed and sanctified;
know he rested the Seventh day immediatly after
ation, and therefore he immediatly blessed and
d the same day also: for the words run copu-
, he rested the Seventh day, *and he blessed and*
d that day; but its strange to see not only what
asions men make from this clear truth, but also
urious Cabilisms and fond interpretations men
the Hebrew Text, the answer to which learned
ath long since made, which therefore I mention

Thesis 153.

words are not thus copulative in order of story, but 153.
of time: I say not in order of story and discourse;
ings far distant in time, may be coupled together
copulative particle *And*; as Mr. *Primrose* truly
Exod. 16.32,33. 1 *Sam.* 17. 54. but they are coup-
knit together in respect of time; for it is the like
which *Moses* immediatly after useth, *Gen.* 5. 1, 2.
'tis said, *God created man in his Image, and blessed*

them, and called their names, &c. which were toge
time; so 'tis here, the time God rested, that ti
blessed; for the scope of the words, *Gen.* 2.1.2.
shew what the Lord did that seventh day, after th
ing of the whole Creation in six days, and that is,
sed and sanctified it. For look as the scope of
making mention of the six days orderly, was to she
God did every particular day; so what else shoul
scope in making mention of the seventh day, unles
to shew what God did then on that day? and tha
then rested, and blessed and sanctified it, even the
state of innocency.

Thesis 154.

154. God is said, *Gen.* 2.1,2,3. to bless the Sabbath as
sed other creatures, but he blessed the creatures
time they were made, *Gen.* 1.22,28. and therefore
sed the Sabbath at that time he rested; Shall God
be presently blessed, and shall his rest be then wi
ny? Was Gods rest a cause of sanctifying the da
hundred yeers after (as our adversaries say) a
there not as much cause then when the memory
Creation was most fresh, which was the fittest tim
Prim. *par.* 2. *c.* 1 *S.* 14. member Gods work in? Mr. *Primrose* tells us, t
creatures were blessed with a present benediction,
they did constantly need it; but there was no
(he saith) that man should solemnize the seve
soon as 'tis made; but as we shall shew, that man c
need a special day of blessing, so 'tis a sufficient gro
believing that then God blessed the day when the
a full and just, and sufficient cause of blessing, w
Gods resting; it being also such a cause as
peculiar to the Jews many hundred yeers after, b
mon to all mankind.

Thesis 155.

155. The Rest of God (which none question to be i
cency immediatly after the Creation) was either
ral rest (as I may call it) that is, a bare cessation fr
bour, or an holy rest, *i.* a rest set apart *in exemplum*,
example, and for holy uses; but it was not a natu
meerly: for then it had been enough to have sai

nd of the sixt day God rested; but we see God
of a day, the *seventh day*. God hath rested with a
rest or cessation from Creation ever since the end
rst sixt day of the world until now; why then is
hat God rested the seventh day? Or why is it not
aid, that he began his rest on that day; but that
ted to a day? Certainly this argues, that he speaks
atural rest meerly, or that which *ex natura rei*
the finishing of his work; for its then an unfit and
er speech to limit Gods rest within the circle of a
therefore he speaks of an holy rest then appointed
uses as an example for holy rest; which may well
ed within the compasse of a day; and hence it
bly follows, that if God rested in innocency with
est; then the seventh day was then sanctified, it
e day of holy rest.

Thesis 156.

not be shewn that ever God made himself an ex- 156
any act, but that in the present example there was
present rule, binding immediatly to follow that
: if therefore from the foundation of the world,
de himself *an example* in six days labour and in a
days rest, why should not this example then and
ime of innocency be binding? there being no
which God sets before us, but it supposeth a rule
us immediatly thereunto? The great and most
d could have made the world in a moment or in an
yeers, why did he make it then in six days, and
e seventh day, but that it might be an example to
ts evident that ever since the world began, mans
to be spent in labour and action which God could
pointed to contemplation only; nor will any say
life should be spent only in labour, and never
y special day of rest (unlesse the *Antinomians* who
in against, the light of nature) if therefore God
emplary in his six days labour, why should any
ut that he was thus also in his seventh days rest?
g out unto man most visibly (as it were) thereby
t day he should rest; A meet time for labour was
duty since man was framed upon earth, God ther-
es man an example of it in making the world in
; A meet time for holy rest, the end of all holy

and honeſt labour, was much more moral (the er
better then the means) why then was not the exa
Ironſ. Q.1.c.4. this alſo ſeen in Gods reſt? Mr. *Ironſide* indee
ſtand here, and confeſſeth his ignorance *In conceiv
Gods working ſix days ſhould be exemplary to man in
cy, it being not preceptive but permiſſive only to man
poſtaſie.* But let a plain analyſis be made of the me
ſed to preſſe obedience to the fourth command,
ſhall find (according to the conſent of all the O
not prejudiced in this controverſie) that Gods ex
working ſix days in creating the world, is held fo
motive to preſſe Gods people to do all their worl
ſix days alſo; and the very reaſon of our lab
reſt now, is the example of Gods labour
then, as may alſo appear, *Exod.* 31. 17. And to
thoſe words in the Commandment (viz. *Six d
ſhalt labour*) are no way preceptive but meerly pr
is both croſſe to the expreſſe letter of the Tex
contrary to moral equity to allow any part of the
for ſinful idleneſſe or neglect of our weekly work
forth as the reſt upon the Sabbath be hindered he

Theſis 157.

157. The word *Sanctified* is variouſly taken in Script
various things are variouſly and differently ſancti
in this place when God is ſaid to *ſanctifie* the Sabb
2.2,3. it muſt be one of theſe two ways: either
infuſion of holineſſe and ſanctification into it, as h
are ſaid to be ſanctified: Or, 2. By ſeparation of
common uſe, and dedication of it to holy uſe, as th
ple and Altar are ſaid to be ſanctified.

Theſis 158.

158. God did not ſanctifie the Sabbath by infuſion of
bitual holineſſe into it, for the circumſtance of a
day is not capable thereof, whereof only rational cr
men and Angels are.

Theſis 159.

159. It muſt therefore be ſaid to be ſanctified in reſpe
ſeparation from common uſe, and dedication to h
as the Temple and Tabernacle were, which yet
inherent holineſſe in them.

Thesis 160.

160. if the Sabbath was thus sanctified by *dedication*; it either for the use of God, or of man, *i.* either that ht keep this holy day, or that man might observe oly day to God; but what dishonour is it to God m upon the observation of an holy day? and e it was dedicated and consecrated for mans sake that so he might observe it as holy unto God.

Thesis 161.

161. day therefore is said to be sanctified of God that ght sanctifie it and dedicate it unto God; and llows, that look as man could never have lawful- ted it unto God, without a precedent institution od, so the institution of God implies a known d given by God unto man thereunto.

Thesis 162.

162. erefore evident, that when God is said to sanctifie ath, *Gen.*2.2,3. that man is commanded hereby fie it, and dedicate it to the holy use of God: Jun. in Gen.2. *re est sanctificari mandare*, saith *Junius:* And ther- Mr. *Primrose* and others desire to know where mandeth the observation of the Sabbath in *Gen.* y may see it here necessarily implied in the word : And therefore if God did sanctifie the Sabbath tly after the Creation, he commanded man to it then; for so the word *Sanctified* is expressely ed by the holy Ghost himself, *Deut.* 5. 15. Wee therefore seek for wood among trees, and en- ere and when and upon what ground the Patri- ore *Moses* observed a Sabbath, when as it was dedicated and sanctified, *i.* commanded to bee l, from the first foundation of the world.

Thesis 163.

163. dversaries therefore dazled with the clearnesse of shining forth from the Text, *Gen.*2.2. to wit, that ath was commanded to be sanctified before the fly to their shifts, and seek for refuge from several

anſwers; ſometimes they ſay 'tis ſanctified by w
ſtination, ſometimes they tell us of anticipation, ſ
they think the Book of *Geneſis* was writ after *Ex*
many ſuch inventions; which becauſe they cann
bly ſtand one with another, are therefore more fi
and perplex the mind, then to ſatisfie conſcience
deed doe argue much uncertainty to be in the m
thoſe that make theſe and the like anſwers, as no
ing certainly what to ſay, nor where to ſtand:
examine them.

Theſis 164.

164. To imagine that the Book of *Geneſis* was writ
dus, and yet to affirm that the Sabbath in *Geneſis*
be ſanctified and bleſt, only in way of *deſtinatio*
cauſe God deſtinated and ordained that it ſhoul
ctified many yeers after, ſeems to be an ill-favo
miſhapen anſwer, & no way fit to ſerve their tur
vent it: for if it was writ after *Exodus*, what
there to ſay that it was deſtinated and ordained
ctified for time to come? when as upon this ſu
the Sabbath was already ſanctified for time paſt,
in the ſtory of *Exodus* 19.20. And therefore M
tranſlates the words thus, that God reſted, and
ſed and *hath* ſanctified the ſeventh day, as if *M*
of it as a thing paſt already; but what truth is t
to ſpeak of a deſtination for time to come? I kn
ſo renders the Hebrew words, as alſo the wor
but we know how many ways ſome of the Heb
ſes look, nor is it any matter now to trouble our
bout them; this only may be conſidered, That it
uncertain ſhift to affirm that *Geneſis* was writ
dus; Mr. *Ironſide* tells us he could give ſtrong r
it, but he produceth none; and as for his a
from human teſtimonies, we know it is not fit to
truth by humane ſuffrages; and yet herein they
caſt the ſcale for *Geneſis* to bee writ after *Ex*
although *Beda*, *Abulenſis*, and divers late Jeſu
firm it; yet *Euſebius*, *Catharinus*, *Alcuinus*, *à L*
ſundry others, both Popiſh and Proteſtant wr
better judgemented herein; and their reaſons
to be the firſt-born, as it is firſt ſet down, ſeem
ſtrong: The caſting of this cauſe therefore de

ch uncertainties; and yet if this disorder were
, it will do their cause no good, as, if need were,
e made manifest.

Thesis 165.

165.

ronside confesseth, *That Gods resting and sanctify-*
Sabbath, are coetaneous, and acknowledgeth the
n of them together at the same time, by the copulative
d that as God actually rested, so he actually sanctified
but this sanctification which he means is no-
se but destination, or Gods purpose and intention
ifie it afterward: so that in effect this evasion a-
to thus much, *viz.* that God did actually purpose
fie it, about 2500. yeers after the giving of the
ut yet did not actually sanctifie it, and if this be
ning, it is all one as if he had said in plain terms,
t when God is said to sanctifie the Sabbath, he did
ed sanctifie it, only he purposed so to do; and al-
Mr. *Primrose* and himself tells us that the word
signifies in the Original some time to *prepare* and
so it may bee said that the word signifies some-
publish and *proclaim*: if they say that this later
e the meaning, because we read not in Scripture
ch proclamation that this should be the Sabbath,
may be said (upon the reasons mentioned) con-
their destination of it thereunto. Again, if to san-
e day be only to purpose and ordain to sanctifie it,
e Sabbath was no more sanctified since the Crea-
ien *ab æterno*, and before the world began, for
d did purpose that it should be sanctified: but
ctification here spoken of seems to follow Gods
which was in time, and therefore it must be un-
d of another sanctification then that which seems
fore all time. Again, as God did not blesse the
in way of destination, so neither did he sanctifie
y of destination: but he did not blesse it in way
nation, for let them produce but one Scripture
the word blessed is taken in this sense, for a pur-
ly to blesse: indeed they think they have found
purpose to sanctifie in the word sanctified, *Isa.* 13.
where will they find the like for the word blessed
or as the day was blessed, so it was sanctified, and
ink that the *Medes* and *Persians* in *Isa.* 13. 3. are

Iron. Q. 1. c. 4.

not called Gods sanctified ones, because they were
nated to be sanctified for that work, but because th
so prepared for it, as that they were actually separ
Gods Word for the accomplishment of such wo
our adversaries will not say, that God did thus
the Sabbath in Paradise by his Word: and yet
they are called his sanctified ones in way of dest
yet there is not the like reason to interpret it here
Isa. 13. 3. God himself is brought in immediatly s
before whose eternal eyes all things to come are
sent, and hence he might call them his sanctifie
but in this place of *Gen.* 2. 2. *Moses* (not God imm
speaks of this sanctifying in way of Historical n
only; this destination which is stood so much
but a meer imagination.

Thesis 166.

166. It cannot be denied but that it is a usual thing
ture to set down things in way of *Prolepsis* and
tion, as they call it, *i.* to set down things afore
the history, which many yeers hapned and came
order of time, but there is no such *Prolepsis* or
tion here (as our adversaries dream) so that whe
said to sanctifie the Sabbath in *Genesis*, the
should be, that this he did 2500. yeers after the
for this assertion wants all proof, and hath no o
to bear it up, then some instances of Anticip
other places of Scripture: the Jesuites from son
ry expressions of some of the Fathers, first sta
answer, whom *Gomarus* followed, and after hi
others Prelatically minded: but *Rivet*, *Ames*, an
have scattered this mist long since, and therefore
leave but this one consideration against it, *viz.*
throughout all the Scripture we shal not find one
but that the history is evident and apparently fals
we do acknowledge a *Prolepsis* and *Anticipation*
the story: so that necessity of establishing the
the history, only can establish the truth of a *Pr*
the history: I forbear to give a taste thereof by
ticular instances, but leave it to trial; but in this
ledged of *Gen.* 2. 2. can any say that the story
rently false, unless we imagine a *Prolepsis*? and
bath to be first sanctified in mount *Sinai*, *Exod.*

ot God ſanctifie it in Paradiſe, as ſoon as Gods reſt, ſe and foundation of ſanctifying of it, was exiſting? y ſay with *Gomarus*, that the Sabbath was firſt ſan- *Exod.* 16. becauſe God bleſſed them ſo much the ore with *Manna*, when as in the Commandment it *od.* 20. the reaſon of it is plainly ſet down to bee eſting on the ſeventh day, and ſanctifying of it long ?

Gomar. Inv. *Sent. & Orig. Sab.* 126.

Theſis 167.

re is not the leaſt colour of Scripture to make this g and ſanctifying of the day to be nothing elſe but nagnifying, and liking of it in his own mind, rejoy- id as it were glorying in it, when he had reſted is works, and yet M. *Primroſe* caſts this block in ay for the blind to ſtumble at, ſuppoſing that there be no ſuch *Anticipation* as he pleads for: for ſure- od bleſſed and ſanctified the day, it was a real and ctual ſanctification and bleſſing, but this magnifying orying in it, in Gods mind, is no real thing in the l God, he having no ſuch affections in him, but what to be in him that way is ever by ſome ſpecial effects: ple and pure eſſence of God admitting no affecti- *er modum affectus ſed effectus*, as is truly and com- maintained.

167. Prim. *part.* 2. *cap.* 2. § 1.

Theſis 168.

God ſanctified and commaned *Adam* to ſanctifie the th, it was either that he himſelf ſhould obſerve it ally, or ſucceſſively in his poſterity alſo: now there eaſon to think that this is a command peculiarly bin- *Adam* himſelf only, there being the ſame cauſe for oſterity to obſerve a Sabbath, as himſelf had, which Gods example of labour and reſt; and if this was to his poſterity alſo, then it was a moral duty, and point of *meer order* ptopet to *Adam* to attend unto: yet *imroſe* for fear leſt he ſhould ſhoot ſhort, in one of his ers, wherein he tells us, *that it did derogate much from cellency of* Adams *condition to have any one day for God nted unto him*: yet here notwithſtanding he tells us, *if God had appointed ſuch a day, it was no moral thing, t a ceremony directing to Chriſt, but only as a point of , which God was pleaſed then to ſubject him unto: and*

168. Prim. *part.* 2. *c.* 2. § 5. Prim. *part.* 2. *ca.* 2. § 19.

that

that a man may as well conclude that it was a moral
ſerve God in Eden, *becauſe it was a place which God*
pointed Adam *to ſerve him in, as the ſeventh day to*
ral, becauſe it was the time thereof: but this aſſertio
a meer φαντάσματος; for the Text tells us expreſly, th
did both bleſſe and ſanctifie the Seventh day in a
manner, as a thing of common concernment, but
ſaid to bleſſe and ſanctifie the place of *Eden.* All
Adam were made in the image of God, and wa
but one thing in innocency wherein God made h
eminently exemplary in labour and reſt? and ſha
think that that one thing was rather a point of ord
per to *Adam*, then a part of Gods image common
the appointment of that roial ſeat of *Eden*, was an
heavenly bounty, and therefore might well be pr
him in that eſtate; but the appointment of the ti
Gods ſpecial honour, was an act of juſtice, mad
built upon a rule of common equity, as may appea
the ſecond edition of this Law in the fourth Com
ment, and therefore might well be morally bindi
all, and not a point of meer *order* only for *Adam*
ſerve.

Theſis 169.

196. If *Adam* had ſtood, all mankind might, and p
ſhould have obſerved that particular ſeventh day fo
on earth: but look as *Adam* obſerved it not meerly b
it was *That Seventh* (as hath been ſhewn)
was but ſecundarily and as it were accidentally mor
becauſe it was the *Seventh day* appointed of God,
is firſtly and primarily moral; ſo although we
doe not obſerve that *Seventh day* which *Adam*
yet the ſubſtance of the morality of this co
given unto him is obſerved ſtill by us, in *obſerving t*
venth day which God hath appointed, to which the eq
this Command bindes generally all mankinde:
therefore it is of little force which ſome object,
the Commandment to man in innocency be moral
then we are bound to obſerve the ſame *Seventh day*,
Adam in innocency did: this is oft laid in our diſ
the anſwer is eaſie from what hath been ſaid.

cause we read not any expresse mention that the 170.
chs before *Moses* time did sanctifie a Sabbath, that
re the Sabbath was not sanctified at that time, we
well argue that it was not observed all the time of
dges, nor of the Books of *Samuel*, because no expres
n is made in those Books of any such thing: for if
id, that there is no doubt but that they observed it,
e it was published on mount *Sinai*, the like we may
cerning the Patriarchal times, who had such a fa-
manifestation of Gods mind herein, from the known
Commandment and example of God in the first Cre-
Gen. 2. 2. It is not said expresly that *Abram* kept the
h, but he is commended for keeping Gods Com-
nents, *Gen.* 26. 5. and is not the Sabbath one of
Commandments, the breach of which is accounted
eaking of all? *Exod.* 16. 27, 28. and may we law-
nd charitably think that *Abram* neglected other
duties, because they are not expresly mentioned?
, it may be as well doubted of, whether the Patri-
bserved any day at all (which our adversaries con-
o be moral) because it neither is expresly mentio-
Again, it may be said with as good reason, that the
es which they offered were without warrant from
because the Commandment for them is not expresly
oned: but we know that *Abel* by faith offered, and
nust arise from a precedent word: so that as the ap-
d practice of holy men doth necessarily imply a com-
, so the command given (as hath been shewn) to *A-*
doth as necessarily infer a practice. Again, if no du-
o God were performed by the Patriarchs, but such
expresly mentioned and held forth in their exam-
we should then behold a strange face of a Church
any hundred yeers together, and necessarily con-
the generation of the just, for living in grosse neg-
and impieties, there being many singular and spe-
uties which doubtlesse were done that were not
particularly to be mentioned in that short Epitome
bove 2000 yeers together, in the book of *Genesis*:
herefore for Mr. *Ironside* and *Primrose* to conclude,
the keeping of the Sabbath had certainly been men-
d if it had bin observed, is very unsound. Mr. *Primrose*
thinks

Iron. *Q.* 1. *c.* 2. Prim. *part.* 1. *c.* 2. § 4.

thinks that if the Sabbath had been observed, it h then mentioned, because lesser things then the Sabb made mention of, there being also frequent occasion t of the Sabbath, and that Moses *and the Prophets wou pressed the observation of it from the Patriarchs exa they had so practised.* But what is this kind of ar but to teach the holy Ghost, what, and when an to speak? for there be many lesser matters expres ny other historical parts of the Scripture, and goo sion as man may fancy to speak of the Sabbath, a we see it is past by in silence: but it is no wonde who questions whether there were any days of and prayer for 2000 yeers together, because they expresly mentioned, if that he doubts also whethe were any Sabbath all that time, upon the same grou can any question that considers the sorrows of those which all ages have put men to seek God in such c but that they had such days of fasting, as well as betters in Evangelical times, when the Bridegroo gone?

Thesis 171.

171. It is not improbable but that the Sacrifices of *Ca Abel*, Gen. 4. 3. were upon the Sabbath day, the usu ted time then for such services; for that which our slation renders, *In processe of time*, the Hebrew ca בחצ הימים, i. *The end of days*; and why may n be the end of the days of the week (a known d of time, and most famous from the beginning world, as *Rivet* demonstrates out of the best Ar ries) rather then at the end of the moneths of the But 'tis not good to wrastle with probabilities, of many are given, which do rather darken then cle this cause: This only may be added, that suppo Patriarchs observed no Sabbath from mans fall to time; yet it will not follow that man in innocency stranger to it, because man in his apostacy forgot, not regard to keep it.

Thesis 172.

172. If therefore it was a duty which *Adam* and his po ty were bound to keep by a Law given them in innoc Then it undeniably follows, that the observance of a

th not depend upon great numbers of people to
it; for at first Creation the number was but two,
they both were bound to observe it then: nor
to be cast aside through any mans freedome from
incumbrances, whereby he hath liberty to serve
ore frequently every day; for thus it was also in
e of innocency, and yet the Sabbath to be obser-
n: It is therefore unsound, which Mr. *Primrose* af-
erein, *viz. That the consecration of a certain day for*
rvice is not necessary, but then only, when many troop
and make up the body of a great Assembly; and that
e it may be doubted, whether the Patriarchs having
ll families and little cumber, observed any Sabbath, but
erved God alike every day with great ease and assidu-
nd therefore there was no need nor cause of a Sabbath
became a numerous people at mount Sinai. But be-
at hath been said, how will it appear that the po-
of *Seth*, called the sons of God, *Gen.* 6. 1,2. were not
rous people? Or that *Abrahams* family was so
out of which he could gather three hundred fight-
n to pursue five mighty Princes in battel? But sup-
y were few, yet have not small companies, and
ar persons, as much need of the blessing of a Sab-
nd special communion with God therein, as great
s and Troops of people? Is not the observation of
bath built upon better and surer grounds mention-
e Scripture, then bigness of number, and freedom
mbers, not mentioned at all?

Thesis 173.

lams fall was before the Sabbath (as Mr. *Broad* and 173.
hers otherwise Orthodox in this point of the Sab-
onceive, by too much inconsiderate wresting of
.12. *John* 8.44.) yet it will not hence follow, that
no such command in innocency to observe the
before his fall: For whether man had fallen or
the thing it self speaks that God was determined
six days in making the world, and to rest and so
ifie the *seventh*, that he might therein be exempla-
an; and consequently God would have given this
d it should have been a rule to him whether hee
o; and indeed the seventh days rest depends no
pon mans fall, then the six days work of Creation,
we see were all finished before the fall; the se-

venth

venth days holineſſe being more ſuitable to th
then the ſix days labour, to which we ſee he was
ted, if Gods example had any force to direct a
him thereunto. Again, if the law of labour was w
his heart before he was actually called forth to lab
To dreſſe and keep the garden, *Gen.* 2.15. why n
alſo the law of holy reſt be revealed unto him b
and ſo anſwerably writ upon his heart before he
came actually to reſt upon the Sabbath? Little o
univerſal obedience to the law of works, was as y
all while he remained innocent; and yet all his
ence in time to come was writ upon his heart the
ment of his Creation in the Image of God, as it
forehand, and why might not this law of the Sab
writ ſo aforehand? And therefore Mr. *Broad* no
Broad, *Tract.* c. 1. trouble himſelf or others in enquiring whether G
ctified the Sabbath before or after the firſt ſeven
wherein God reſted; and if before it, how *Adam*
know of the Sabbath before Gods compleat reſt u
firſt ſeventh day, the cauſe of it? for God was as w
to make *Adam* privy to his counſel aforehand con
that day, before Gods reſt on it, which was a m
the obſervance of it, as he was to acquaint his peo
his purpoſe for an Holy Paſſeover before the occaſ
Ibid. fell out. Mr. *Broad* indeed tells us, that its moſt p
that God did not bleſſe and ſanctifie the firſt Sab
ſeventh day of reſt, becauſe it is not ſaid that God
the Sabbath becauſe he would, but becauſe he hac
in it; but by his leave it is moſt proper to ſay, th
at the end of the ſix days work had then reſted fr
his works; and thence God is ſaid to ſanctifie and
ſeventh day; his ceſſation from work which is th
ral reſt being the cauſe of reſting the ſeventh day
holy reſt (as we have ſhewn) and therefore the
reaſon to ſtay till the ſeventh day was paſt, and t
ſanctifie it againſt the next ſeventh day; the firſt
day, upon the ground mentioned, being firſt ſan
and which *Adam* might be well enough acquainte
aforehand, as hath been ſhewn.

Theſis 174.

174. If the Scriptures may be Judge of the time of m
(which yet is not momentous to caſt the balance

his controverſie) it will be found that neither
nor men did fall the ſixt day before the Sabbath;
God looked upon all his works, and they were
od, *Gen.* 1.31. and therefore could not as yet be
evil by any ſin or fall; and now becauſe its more
obable, that if *Adam* had compleatly ſanctified and
ie Sabbath, he had ſtood immutably, as I think
be demonſtrated; he therefore not ſtanding a
eventh day, for then hee could not have fallen,
not being fallen the ſixt day, hee therefore fell
e Sabbath day, that as the breach of every other
d was wrapt up in that firſt ſin, ſo this of the Sab-
The objections againſt this from *John* 8. 44. that
as a murderer from the beginning, and from *Pſal.*
iat man in honour did not לין, or. abide one night
ſtate, with ſome other conjectural reaſons taken
ne of the Schoolmens *Obs* and *Sols*, are eaſily an-
oy a ſerious and ſober mind, and therefore I leave

Theſis 175.

175:
Greg. Val. *Tom.* 5. *diſp.* 7. *Q.* 4. Alex. Aleſ. *par.* 2. *Q.* 186. Rivet. *in Com.* 4.

is *ſoul* (ſay ſome) *did not need a Sabbath, becauſe it was a Sabbath to him; nor did his body need it, it was impaſſible*, ſay ſome, *nor ſubject to wearineſſe or ſin*, ſay others truly: *to What purpoſe then ſhould a Sabbath be appointed unto him in that eſtate?* But wee ow, that the Hebrew word for Sabbath, ſignifies and therefore as *Rivet* well ſhews, its called ot מנוחה *Menuchah*, which ſignifies common n wearineſſe; hence it follows, that the Sabbath iginally ſanctified for holy reſt, not for common reſt from natural wearineſſe in labour; *Adam* might e ſtand in need of a Sabbath, though his body ſubject to any wearineſſe in or after his labour. ſo although he was to live holily every day, yet lers not but that his ſoul might then have need oly reſt of a Sabbath: For 1. *Adam* was to ſerve a particular calling then, as is manifeſt from *Gen.* or he was then to keep and dreſſe the garden, and ith and under God in the government of many r creatures, *Gen.* 1.26. And thus his time being ſerving God with all holineſſe in his ralling, he eed a Sabbath; nor was it lawful for him to turn work in his calling into days of reſt, and ſo to keep

keep a Sabbath every day, no not in that innoc
happy estate: for if it was contrary to *Adams* ho
to work six days, how could it be agreeable or sui
the holinesse of God to work six days? If God
bour six days, and rested a seventh without any
a rest in respect of any wearinesse in his work, wh
not, nay, why should not man imitate and be lik
God in labour and rest, although he was not su
any wearinesse in his holy work? 2. Though ev
was to be spent in holinesse *mediatly*, both in seei
in the creatures, and meeting with God in his lat
calling: yet it was not unsuitable, nay, it was ve
ful in that estate to have one day in the week s
immediate and special converse with God, and t
more immediatly and specially to converse wi
Nor indeed was it suitable to Gods wisdome to
mans holinesse either then or now, either to hol
only, or to holy rest only, for then he should n
been so like unto God, who was exemplary holy u
in both. Special time for *action* wherein he clos
God more mediatly throughout the six days labov
well stand with special time for *contemplation* of G
the Sabbath, wherein he was to enjoy Go
immediatly. *Adam* did not need a Sabbath u
same ground of *weaknesse* that we do, *viz.* because
not be earnest enough (as Mr. *Primrose* objects)
services to God upon the week days, but we se
not suit Gads wisdome, nor mans holy estate, th
intent and earnest only in the enjoyment of his
which his intention on his calling and labour then
not be any hindrance when the Sabbath came; be
from such clogs of sin then, as we are now pres
withal: and therefore it is an unworthy expressi
oft used by the same Authour and others: *viz.*
did derogate from the excellency of Adams *conditio*
serve a seventh days Sabbath, and that the determin
a time then, did argue Adams *inability, or want of in*
and affection to serve God ordinarily, and that the obser
a Sabbath is a mark of a servile condition, as of ot
days under the law; and that if Adam *was able*
God continually, that it was then needlesse to limit
particular day; and that if a day were needful, God wo
left the choice thereof to his own freedome, conside
wisdome and godlinesse wherewith God had endowe

Ibid. § 19.

nd such like expressions are but hay and stubble, the light of the truth delivered may easily con-

Thesis 176.

rue, the Saints and Angels in heaven have no set 176
; but doth it therefore follow, that the state of in- on earth, should have been in all things like (and arly in this) to the state of glory in heaven? No tter; For should there have been no marriage, no of the garden, no day nor night, *&c.* in Paradise? there is no marriage, nor dressing of gardens, nor nor reckonings of day and night in heaven? If h work for *Adam* to do, not only upon the Sab- ut upon the week days also, why might he not be lorifie God without stint or ceasing, as the Angels aven? unless Mr. *Primrose* will say, that *Adams* e and dressing the garden, was a stinting and from glorifying God; which either hee must af- t else his argument falls flat upon all four; who hat *Adam* could not have any set day for a Sab- ecause then he should not be like the Saints and in heaven, who glorifie God continually with- t or ceasing. Ibid *f.* 18.

Thesis 177.

that think that the Sabbath was not given to *A-* 177
ecause it was given as a peculiar prerogative and Iron*s.* *Q.* 1.
ge to the Jews: and they that think that it was *cap.* 2.
s prerogative and priviledge, because of such Scrip- affirm that God gave unto them his Sabbaths, *Exo.* *Nehem.* 9. 14. *Ezek.* 20. 12. and such like; they well imagine that neither the whole Decalogue or of it did belong to *Adam*, because the very same affirmed of it, *viz.* That he gave his laws to *Ja-* statutes and judgements to Israel, *Psa.* 147. 19. to o its said *were committed the Oracles of God*, *Rom.* he Sabbath therefore is not said to bee given to a peculiar propriety to the Jews, no more then o- ts of the Decalogue, but as a special mercy, yea as a mercy in some respect then the giving of any o- vs, it being the sweetest mercy upon earth to rest ofome of God (which the law of the Sabbath cals

to) and to know that it is our heavenly Father
that we ſhould do ſo upon every Sabbath day in
manner, without the knowledge of which law
leſſe light of nature to hold the candle to us to t
vance of it, then from any other laws to direct
obedience of them.

Theſis 178.

178. It is affirmed (but unwarily) by ſome, that th
life in Paradiſe was a Type of Chriſt, and then
would infer, that it was not unſuitable to *Ada*
and condition in innocency, to be taught by Ty
that the Sabbath might therefore be ceremonial
ſing that it was obſerved by *Adam* in his innoce
but although the Tree of life, and ſundry other
Paradiſe, are made *ſimilitudes*, to ſet forth Chriſt
his Church, by the holy Ghoſt, *Rev.* 22. yet its
miſtake, and moſt abſurd, to make every metaph
militude and alluſion, to be a Type: for the hus
ſowing of the ſeed is a ſimilitude of preachin
Word, *Mat.* 13. and yet its no Type of it, an a
lover and huſband is in ſundry Scriptures a ſimil
reſemblance of Chriſts affection and love to hi
and Spouſe, the head and members of mans bod
militudes of Chriſt the head, and the Church his
but will any affirm, that theſe are alſo Types o
and juſt thus was Paradiſe and the Tree of life i
were ſimilitudes to which the holy Ghoſt allud
king mention of Chriſt and his Church, but they
Types of them; there was *Typus fictus* in them
trarius, (which is all one with a ſimilitude) b
was no *Typus deſtinatus* therein, being never
ordained to ſhadow out Chriſt: for the Cov
works by which *Adam* was to live, is directly co
the Covenant of grace by faith in Chriſt, *Rom.*
which we are to live, Chriſt is revealed only in
nant of grace, and therefore could not be ſo rev
the Covenant of works directly contrary thereu
dam therefore was not capable of any Types th
veal Chriſt to him: of whom the firſt Covena
ſpeak, and of whom *Adam* ſtood in no need, n
much as to confirm him in that eſtate, for (wi
I think that look as *Adam* breaking the firſt Cov

s become immutably evil and miſerable in him-
ording to the rule of juſtice in that Covenant; ſo
him to have kept that Covenant, all his poſterity
n immutably happy and holy, (not meerly by
but by the ſame equity and juſtice of that firſt Co-
and hence it follows, that he ſtood in no need of
or any revelation of him by Types, no not to con-
in that Covenant; I know in ſome ſenſe whate-
commnnicates to his creature in way of juſtice,
aid to be conveyed in a way of grace, if grace
largely for that which is conveyed out of Gods
& goodpleaſure, as all things in the world are, even
ceptance of that wherein there is moſt merit, and
hriſts death and ſatisfaction for ſin: but this is but
with words; for its clear enough by the Apoſtles
that grace ſtrictly taken, is oppoſite to works,
6. The law of works which only reveals doing
to the law of faith which only reveals Chriſt and
der which Covenant of grace *Adam* was not, and
e had no Types then to ſhadow out Chriſt: To
Paradiſe and the Tree of life were types by way
pation (as ſome lately affirm) is as much as to
hey were not Types then: and therefore nei-
e, nor the Sabbath, were ceremonial then, and that
nt for what we aim at; only tis obſervable, that
und expreſſion leads into more palpable errours;
y make the Tree of life Typical by Anticipati-
hey make the marriage of *Adam* and *Eve*, and
ntly the marriage of all mankind, Typical, and
y ſhould not all marriages ceaſe, when Chriſt
type is come? nay, they make the rivers, & precious
d gold in Paradiſe thus Typical of Chriſt and his
*Rev.*21. and then why may they not make the
in heaven Typical, becauſe men on earth who
the Vials are reſembled to them? and why may
riding upon white horſes be Typical, becauſe
ſo reſembled? *Rev.*19.11. *Pererius* who collects
ugo de vict. a Type of the whole new Creation, in
works of ſix days firſt Creation, may pleaſe him-
other Popiſh Proctors do) with ſuch like ſhady
ions and phantaſmes, and ſo bring in the Seventh
company to be Typical alſo; but a good and
l ſtomach ſhould be exceeding fearful of a little
on ſuch windy meat: nor do I think that *Hugo*'s

new Creation is any more Antitypical to the firſt
Damaſ. 44. Creation, then *Damaſcenes* Types in the fourth
Fid. Orth- dement, who makes, *Thou, thy ſon, thy daughter*
cap. 24. *vant, the ſtranger*, to be Types of our ſinful af
ſpirit, and the *oxe and the aſſe* figures of the fleſ
ſual part, both which he ſaith muſt reſt upon th
day.

Theſis 179.

179. If therefore the Sabbath was given to *Adam*
cency before all Types, nay, before the leaſt p
Chriſt, whom ſuch Types muſt ſhadow forth
cannot be in its firſt and native inſtitution Typ
Ceremonial, but Moral: and therefore in its
original inſtitution, of which we ſpeak, it did
pifie either our reſt in Chriſt, from ſin in this li
reſt with God in heaven in another life, or any
gined reſt, which mans wit can eaſily invent, a
the Sabbath with: but look as our Saviour in
the abuſes in marriage, calls us to the firſt inſti
to know what is perpetual in the Sabbath, its n
have recourſe hither; which when it was firſt
we ſee was no way Typical, but Moral; and if
way clogg'd with ſin and earth had then need
bath, have not we much more?

Theſis 180.

180 As before the fall, the Sabbath was originally
tially moral, ſo after the fall it became *accidenta*
cal, *i.* it had a Type affixed to it, though of its
ture it neither was nor is any Type at all: Go
a farther end unto it after the fall, to be of farth
Type out ſomewhat to Gods people, while in the
of it it remaineth moral, and hence it is that a
day remains moral, & to be obſerved, but not tha
day which was formerly kept; nor have we th
reſting which was under the law, but this end c
we might more immediatly and ſpecially conv
God, which was the main end of the Sabbath
fore mans fall; for if the Sabbath had been e
Typical, then it ſhould be aboliſhed wholly, an
remembrance of it then of New Moons and Jub
becauſe it was for ſubſtance moral, being exta

and yet had a Type affixed to it after the fall ; Seventh day is ſtill preſerved , but that Seventh w aboliſhed : and hence New Moons and other eſtivals as they are wholly Ceremonial in their they are wholly abo liſhed (without any change nto other days,as this of the Sabbath is) in their g.

Theſis 181.

181. are ſundry Scriptures alledged to prove the Sab- e Typical and Ceremonial, out of the Old and ſtament, as *Iſa.*66.23. *Gal.*4.10. *Rom.*14.4,5.*Col.* t if we ſuppoſe that theſe places be meant of the Sabbath (which ſome deny) and rigidly urge e may quickly preſſe bloud in ſtead of milk out of wholly aboliſh(as *Wallæus* well obſerves) the ob- of any Chriſtian Sabbath: but this one conſidera- ype affixed to it to make it ſo far forth Ceremo- therefore alterable, which for ſubſtance is Mo- be as a right thred to lead us into a way of his great controverſie, and to untie many knots, ſee not how poſſibly they can be otherwiſe un- nd therefore we may ſafely ſay, that that Seventh oliſhed, becauſe it hath a Type affixed to it; but eventh days Sabbath is ſtill continued wherein no Type at all.

Theſis 182.

182. *ſay,why was now the ceremony affixed,waſht off and ifter Chriſts comming, and ſo that Seventh day ſtill : as we ſee publique prayer is ſtill uſed , but the cenſe removed, and the firſt-born ſtill retain that oral, the type affixed to them being now aboliſhed?* on of this is, becauſe there is a neceſſity of both, both prayer and firſt-born; for publique uſt be, and firſt-born muſt be , and they cannot ed into any other; but there was no neceſſity of nuance of that firſt Seventh day to be the Sab- y, there was ſome cauſe to change it , and ano- might be our Sabbath as well as that firſt: look as the Lord could have kept the Temple at *Je-* meerly as a place of worſhip, which at this day neral is neceſſary, and have waſhed and wiped

off the Typical use of it in respect of Christ; yet dom of the Lord abolished the very being of the because that place might be as well changed into and left through the Typicalness of it mans corr should abuse it; so I may say concerning the Sab did not suit with the wisdom of God to wipe o remony affixed to that Seventh day, when it mi be changed, and so keep that day, considering mens ceremonious and superstitious hearts are such times or places, unless the very Types be with the things themselves.

Thesis 183.

183. 'Tis true, the Sabbath is called a sign between *Exod.*31.13. *Ezek.* 20. 20. but it doth not follo therefore it is originally significative and Typica may be only accidentally so, by reason of a Type affixed; yet upon narrow search of this place stood upon, no Type at all can hence be proved, sign is mentioned: for it is not necessary to thin is a Typical and Sacramental sign, as Circumc the Passeover were; for it might be only an *ind* and declarative, as *Numb.*16.38. & 17.10. a fruits of Gods regenerating Spirit are signs of o lation from death to life, 1 *John* 3. 14. which si continue: and if it be such a sign, it is rather argument for the continuance of the Sabbath, any abolition or change thereof.

Thesis 184.

184. The Sabbath being no visible sign of invisible cannot therefore be any Sacramental sign or Typ therefore an *indicant* and *declarative* sign of our c on with God, and God with us, of our interest in of his in us: and therefore in those places, *Exod.* 1 *Ezek.* 20.20. where 'tis called a sign, it is not m simply and nakedly considered in it self (as all S tal and Typical signs be) but it is so called in resp *keeping* of it, or as it is *observed and kept*; and th runs in way of promise, *Ezek.*20.20. If ye hallow baths, they shall then be a sign between me and you shall know (hereby) that I am the Lord yo

ugh the Sabbath *it self* be called a sign, *Exod.* 31.
xplained, *vers.* 13. to be such a sign as to know
at the Lord our God sanctifies us; and in *Ez.*
o. that we may know hereby that he is the Lord
: for we know he is the Lord our God if he san-
and that we are his people, if we sanctifie, or be
of him; and in this respect it becomes not only
t a mutual sign between God and us, and in no o-
ect (as *Wallæus* would stretch it) and hence it
hoever makes a conscience of sanctifying the sab-
ht, shall not long want assurance of Gods love,
essed sign.

Thesis 185.

Type should be affixed to the Sabbath, and of 185.
thus Typical and significative, is not a little dif-
ind out, and being found out to prove it so to be;
ng the Change of the Sabbath, I shall positively set
at I apprehend; only at the present it may not
to cast in a few negatives of what it is not; for
s in imagining Types and Allegories are very
xurant, unlesse God check them in such kind of

Thesis 186.

ype lies not in the day of worship; for the greatest 186.
es of the Sabbath place a morality therein; nor
e in a seventh day; for though seven be made a
of perfection, yet what sober mind ever made a
seven, more then of six or ten? Some have made
a short summary and epitome and resemblance
ld prophecie of the worlds continuance for 6000
thousand yeers being with God but as one day)
seventh thousand the great day of rest and peace
eary world; but this is a doubtful assertion at
f true, yet it is not therefore properly a Type, or
yet not such a Type as was to cease at the com-
Christ (as our adversaries would have the Sab-
t when the Antitype is come of that seven thou-
rs: If therefore it lies any where, it is in it as in
y, or day of rest.

Thesis

Thesis 187.

187. Some make the rest of the Sabbath, a Type o
rest in the grave, and if it could be proved, I durst
pose it; but it is but *gratis dictum*, affirmed by so
ly learned, who herein symbolize with Popish p
who please themselves much in this and such like
rical significations of the Sabbaths rest: For if C
neither enter into the state of rest till his resurrec
into the place of rest until his ascension, how th
the rest of the Sabbath Type out his rest in the
which was part of his most heavy labour of hum
Acts 2.24. and no part of his rest, unless it was i
of cessation therein from actions of natural life?
rest of one day is very unfit to resemble and Type
rest of three days in the grave; and why may no
rest from labour in his sleep be as well the Anti
Christs rest from the actions of this life in his grav

Thesis 188.

188. Why may not our labour in the days fix be mad
of our labouring in sin, as well as the Sabbath a
our sanctification and rest from sin? as some wo
it; Why may not our Libertines make abstinen
adultery, forbidden in the seventh Command, a Ty
spiritual chastity (as the *Gnosticks* did of old) a
the rest from labour on the Sabbath, a Type of
from sin? And by this liberty, how easie is it f
allegorizing wits, which my heart abhors, to Ty
it were) and allegorize all the Commandments o
world.

Thesis 189.

189. The rest on the Sabbath may be considered
respect of Gods example in himself, or his com
man out of himself: Now the rest of the Sabba
exemplary in God, cannot be a Type of any thing,
God never made himself an example of any ce
thing; Gods own immediat acts cannot witho
injury to God be made Types and Ceremonies;
fore there be any thing of the rest of the Sabba
cal, it is so in respect of mans rest on it commanc
him of God; but whether and what it doth Ty
shall speak to in its * proper place.

* Change of Sabbath.

Thesis 190.

190. re wants not sufficient proof, that the *Gentiles* gene- ractised and approved a seventh days Sabbath, and was highly honoured among them as very sacred: uth both *Tertullian*, *Eusebius*, *Josephus*, and *Philo*, ormerly affirmed; *Aretus* also, especially learned *Ri-* ave lately vindicated and made good against all the ions of *Gomarus*, and others; insomuch as that the fuge both of *Gomarus* and *Primrose* is this, viz. *That se Heathens who writ about the Sabbath and in honour received not their light from nature, but from the writ- of the Jewish Common-wealth, all those Heathenish te- ies about the Sabbath, being published and writ long af- delivering of the law upon mount Sinai:* And there- ney think this no argument to prove that this law ractised ever since the world began, or that it was n by the light of nature, by which it might be evin- be moral: but by this answer we shall scarce know ing to be according to the light of nature by the gs of the Heathens, for all their writings are since time, if they be of any credit; but suppose they did ow it by the working power of the light of nature, they approved of, and honoured this day when it ade known by other means, so that they knew it by proving light of nature, as the Authours alledged good, its then sufficient to prove the seventh day l, even by the light of nature: And although *Sene-* d some others scoft at the Jewish Sabbaths, as if they e seventh part of their time thereby; yet we know, nens lusts will give them leave to scoffe at that which eir consciences chastise them for; beside, I think scoffs were not so much at the seventh day, as at their and ceremonious observance thereof, as also of their th yeers, wherein its no wonder if that the light of e should not so clearly see.

Aret. *loc. Com.* *de Sab.* Kivet. *in Com.* 4. *& dissert. de orig. Sab.* Prim. *part.* 1. *cap.* 3. *s.* 9.

Thesis 191.

191. e light of nature in the *Gentiles*, especially in matters e first Table, was very imperfect, dim, and corrupt; e it is, that we cannot expect to find any perfect light ture in matters of the Sabbath; some glimmerings and practises herein are sufficient to prove that this law is

natural

natural, although the exact proportion of time f
should not or could not by any reasoning of corrupt
be perfectly found out; their observation of holida
festivals, did argue some imperfect light of nature le
cerning the Sabbath, which once nature had more
ctly, as old walls and rubbish do argue old and great
dings in former times; but suppose they could not fi
exactly the seventh part of time, and so dedicate it t
for his Sabbath; yet the want of such light argue
the want of perfection of the light of nature, whi
should not expect to finde in the present light of
in matters of the first Table, and in this of the Sab
and therefore 'tis no argument to prove the Sabba
to be of the law of nature, because the perfect know
of the exact time thereof is not left in corrupt nature

Thesis 192.

192. Suppose the *Gentiles* did neither *know*, nor were e
proved particularly by any of the Prophets for br
the Sabbath; yet this doth not argue that they we
bound to sanctifie a Sabbath, and that it was no
them to neglect the Sabbath; for it was a priviledge
Jews to have Gods Oracles revealed to them, and
cially this of the Sabbath, *Nehem.* 9. 14. *Rom* 3. 2. so
a curse upon the Gentiles to live without Christ,
also without Sabbaths, *Ephes.* 2. 12. The times of
ignorance God is said to *wink* at, *Act.* 17. 30. not by
sing them for the breach of Sabbath, or other sins,
not reproving them for it, as neither he did for
other moral transgressions, which notwithstanding
sins. The Patriarchs were not condemned expre
Moses time (by Mr. *Primrose* account) for their Polyg
that we read of, and yet it was a sin all that time a
the very first institution of marriage; and why migh
the breach of the Sabbath be a sin much more long
mong the Gentiles, and yet none of the Prophets re
them particularly for the same? And therefore Mr.
rose hath no cause to mark this argument with chall
with all attention, as he calls it; *viz.* That the bre
the Sabbath among the Gentiles was no sin, because i
not any where particularly reproved by the Proph
God: for we see, by what hath been said, upon what
crutches it stands.

Thesis 193.

Gentiles shall not be condemned only for what they 193.
tually know, and did not practise; but also for what
id not actually know, yet might and should have
: The *Gentiles* did know that some days were to
t holy to God (saith M. *Primrose*) and they should
nown the fittest proportion and most suitable fre-
y of such days, which the same Authour acknow-
h to be moral; therefore they should have known
venth days Sabbath, and possibly might have known
ey had not held truth in unrighteousnesse, but made
vement hereof; for in this sense *habenti dabitur*, to
at hath shall be given, to wit, more of the same kind
t, whether natural, moral, or evangelical; if com-
ght in all these, more common light; if speciall
n them, they shall then have more special and sa-
ght.

Thesis 194.

it is no argument that that Law is according to the 194.
f nature, which the *Gentiles* generally practised (for
Polytheism, and sacrificing of beasts, yea, will-worship
l be according to the light of nature, because these
ere generally practised) so it is no argument that that
s not according to the light of nature which they ge-
y neglected; and therefore suppose the *Gentiles* ne-
bserved a Sabbath, yet this is no argument that it is
fore no moral law. I know M. *Primrose* thinks that
crifices were by an instinct of nature, *Because it di-* Prim. *part* 1. c.
t that all sins whereof mortal men are guilty, are to bee 3. § 3.
ed by Sacrifices and Offerings to God offended: Which
ion hath some truth in it, if those words *By Sacrifi-*
d Offerings be left out; for what light of nature could
men think that an infinite Deity offended, could be
ed by such carnal observances as the sacrifices of
beasts, and their bloud, which never offended? This
me the *Gentiles* might retain as a relique of former in-
ion and institution, by their first Fathers after the
l: which being matters meerly ceremonious, might
tained more firmly then other moral duties of great
quence; however we see, that the practice of the
les is no fit guide to direct that which is according to
w and light of nature.

Thesis

Thesis 195.

195: If more narrow enquiry be made, what the law of is? these distinctions must be observed.

1. The law of nature is either of { pure, or corrupt } na

The law of pure nature was the law of God wri *dams* heart in innocency, which was nothing else b holy bent and inclination of the heart within, to ac Aqui. 1, 2. Q. 91. *art*. 1: ding to the holy law of God revealed, or Covenan with him without, and thus *Aquinas* places the law ture in this inclination.

The law of corrupt nature is that dim light left minde, and moral inclination left in the will, in rel some things contained in the law of God, which th stle calls *Conscience*, *Rom.* 2. 15. which natural consci nothing but the remnants and general principles law of pure nature, left in all men since the fall, may be encreased by more knowledge of the law of or more diminished and defaced by the wickedn man, *Titus* 1. 15.

2. The law of corrupt nature is taken either more { largely, or strictly.

As it is taken more largely, so it comprehends a which is agreeable and suitable to natural reason, an from a natural innate equity in the thing, when it is known, either by divine instruction or humane wisd though it be not immediatly known by the light ture, and thus many judicial laws are natural and n (though positive) and of binding nature, unto this c

As it is taken strictly, so it comprehends no mo what nature immediatly knows, or may know w external instruction, as parents to be honoured, ma to be preserved.

3. The Law of nature strictly taken, are either { principles of nature, or conclusions from such principles.

The principles of the law of nature are in some re many, yet may be reduced to this one head, *viz.* good is to be followed, evil to be avoided.

Conclusions are deductions from those principles, several streams from the same spring, which though ev

nt then the principles, yet may be readily found out
course and sad search.

Conclusions arising from { immediate, or mediate. } these principles, are more

mediate are made, by *Aquinas*) to be two, 1. Love God
all thy heart. 2. Love thy neighbour as thy self.
diate are such as arise from the former principles, by
; of those two more immediate conclusions: and of
ind are some (as he thinks) yea, all the laws of the
ogue, if right reason may be Judge. Now to apply

Thesis 196.

he question be whether the Sabbath be known by 196.
ht of pure nature? the answer is, yea; for *Adams* mind
of it, and his heart was inclined and bent to the kee-
f it, although it be true, that now this light in corrupt
: (as in many other moral duties) is almost wholly ex-
nd worn out, as hath been formerly shewn; And to
plainly, this great and first impression left on mans
in pure nature, is the first rule according to which
e now to judge of what is the law of nature, and it
to dash to pieces and grind to powder and dust, most
ally and strongly, the dreams and devices of such
uld make the Sabbath not moral, because not natu-
: not easily known by the present light of corrupt
, when as corrupt nature is no perfect copy, but
ted discovery of some part of the light of nature,
t was fully imprinted at large in pure nature: and
ore it is no wonder, if our adversaries so much op-
he Commandement of the Sabbath in the state of
ency: such therefore as are otherwise Orthodox in
oint, and yet make this description of the law of
: (*viz.* which was written on mans heart in his first
ion) to be both uncertain and impertinent, do un-
y pull down one of the strongest bulwarks, and the
lat ever God made to defend the Morality of the
th: there is indeed no expresse Scripture which
this description of the law of nature (as they object)
) it is of many other things which are virtually and
bstance contained in the Scripture, although there
formal description set down of the same, and the like
)f this description here.

Thesis

Thesis 197.

197. If we speak of the law of nature strictly taken, fo which is immediatly and readily known by the co light of nature in all men, then it may be safely affi that although the Sabbath should not be in this ſen tural, yet it will not follow that it is not therefore w for the moral law once writ on mans heart in pure is almost blotted out; only some *rudera* and old rub left of it in a perverse mind and a corrupt heart, *Eph* we see the wisest of the heathens making those to be moral vertues (*Junius* instanceth in the law c vate revenge, and we know they magnified will-wo which the Scripture condemns as moral vices anc God would have Common-wealths preserved in all of the world, from the inundation and deluge of wickedness, and therefore he hath generally print notions of the second Table upon mens hearts, bounds (as by sea-banks) unto the overflowings th and hence it is that they are generally known: bu would not have Churches every where, and ther there is but little known concerning matters of th Table, and consequently about this law of the Sab which notwithstanding may be moral, although it so immediatly made known.

Thesis 198.

198. If we speak of the law of corrupt nature largely t for that law which when 'tis made known by divi termination and declaration is both suitable and con to natural reason and equity, we may then say th law of the Sabbath is according to the light of nature of corrupt nature it self: for do but suppose that G to be worshipped, and then these three things appea most equal. 1. That he is not only to have a time, special time, and a fit proportion of time for worshi That it's most meet that he should make this proport The Lord having given man six days, and taken a s to himself, mans reason cannot but confesse that it i just to dedicate that time to God: and for my own think that in this respect the law of the Sabbath v fairly writ on mans heart in innocency, as many

aws, which none queſtion the morality of at this
t diſputes about this are herein perhaps uſeleſſe.

Theſis 199.

Sacrament of the Lords Supper may be adminiſtred 199.
circumſtances concurring) every Lords day, nay
e week days often, as they did in the Primitive
tions: and hence our Saviour limits no time for
he firſt inſtitution thereof, as he did for the Paſſe-
old, but only thus, *As oft as you do it, do it in re-*
nce of me; Hence it will follow, that now under
pel there is no ſet Sabbath (as M. *Primroſe* would) Prim. *par.*1.*c.*6
our Saviour at the firſt inſtitution of the Lords
limits no particular day for the celebration there-
nce he did for the Paſſeover; for though there is
inted ſpecial time (as ſhall hereafter appear) for
lique exerciſe of all holy duties not being limited
times, but enlarged to other times alſo; hence
no reaſon why our Saviour ſhould inſtitute a ſet
1, when he inſtituted the Lords Supper, at the
time of the celebration thereof, as it was in caſe of
ſeover.

Theſis 200.

o argument to prove the Sabbath to be ceremoni- 173.
uſe it is reckoned among ceremonials, *viz.* ſhew- Prim. *par.*2.*c.*2
nd ſacrifices, as M. *Primroſe* and *Wallæus* urge it out Wal. *diſſ. de*
12.1,2,3. for 1. upon the ſame ground fornication *præc.c.* 2.
ing of idolothytes are ceremonial, becauſe they are
among ceremonials, *viz.* bloud and things ſtrang-
s 15.29. 2. upon this ground the Sabbath hath no
y at all in it, no more then ſhew-bread and ſacrifi-
ch were wholly ceremonial. 3. The Sabbath is in
e place reckoned among things which are moral,
ng a ſheep out of a pit upon the Sabbath day, an
umanity; why may it not then be as well accoun-
al? 4. One may as well argue that the not keeping
y with Publicans and ſinners was a ceremonial
becauſe the Lord Jeſus uſeth the ſame proverbial
I will have mercy not ſacrifice, Mat. 9. 13. upon
he defends the lawfulneſſe of pulling the ears of
on the Sabbath day, in this, *Mat.* 12.15. the ſcope
re of this place is not to ſhew the nature of the Sab-
bath

bath day, whether it be ceremonial or moral; l
lawfulneſſe and morality of his act in eating the
corn upon this day; and thus the arguments of ou
our are very ſtrong and convicting to prove the n
of ſuch an act, but no way to prove the ceremoni
the Sabbath: for that is the ſcope of our Saviour, th
to the hungry is to be preferred before the ſacrifice o
reſting upon the Sabbath. M. *Primroſe* indeed replie
to & tells us, that *mercy is to be preferred before ſacrifi*
Prim. part. 1. cap. 7. ſ. 3. *remonial duties, but not before moral duties, & therefo*
preferring it before the reſt on the Sabbath, the Sabba
not be moral: but we know, that mercy in the
Table is ſometimes to be preferred before moral d
the firſt Table: a man is bound to neglect ſolemn
ſometime to attend upon the ſick; its a moral duty
ctifie ſome day for a Sabbath (ſaith M. *Primroſe*)
ſuppoſe a fire be kindled in a Town upon that day,
ſick to be helped, muſt not mercy be preferr'd
hearing the Word? which himſelf will ackno
to be then a moral duty.

Theſis 201.

201. When Chriſt is ſaid to be Lord of the Sabbath,
8. the meaning is not, as if he was ſuch a Lord as ha
er to break it, but rather ſuch a Lord as had power
point it, and conſequently to order the work of i
own ſervice. M. *Primroſe* thinks *That he is ſaid to*
of it, becauſe he had power to diſpenſe with the keepi
by whom and when he would: and that Chriſt did
do ſuch works upon the Sabbath day, which were neith
of mercy or neceſſity, nay, which were ſervile, which
forbade: for Chriſt (ſaith he) *as Mediatour, had*
to diſpence with things moral, but he might with matt
monial, and therefore with the Sabbath. How fa
Jeſus might and may diſpence with moral laws, I
not now, I think *Biell* comes neareſt the truth in t
troverſie; only this is conſiderable, ſuppoſe the
was ceremonial, yet its doubtful whether Chriſt Je
came in the days of his fleſh to fulfill all righteo
could aboliſh or break the law ceremonial until hi
was paſt, by which this hand-writing of Ordinanc
blotted out, *Col.* 2. 14. and this middle wall of p
was broken down, *Epheſ.* 2. 14, 15, 16. But let it b

Christ had power to break ceremonial laws then
is death, yet in this place there is no such matter;
words contain a clear proof for the right obser-
f the Sabbath, against the over-rigid conceptions
superstitious and proud Pharisees, who as they
it unlawful for Christ to heal the sick upon the
, so to rub out, and eat a few corn ears upon it,
n hunger and want (and perhaps more then or-
n the Disciples here) should force men hereunto,
was no servile work (as M. *Primrose* would) but
of necessity and mercy in this case; and our Saviour
he morality of it, from the example of *David*
ne shew-bread, and those that were with him, pre-
hat act of mercy before sacrifice, & abstinence fro
ead; and hence our Saviour argues, That if they
g upon *David* might eat the shew-bread, much
s hungry Disciples might eat the corn while they
l upon him that day, who was Lord of the Sab-
nd that they might be the better strengthened
o do him service: These things being thus; where
here to be found any reall breach of the Sabbath,
g of any servile work, or maintenance of any unne-
work, which the same learned and acute writer im-
our Saviour? which I had almost said is almost
mous.

Thesis 202.

o argument that the Sabbath is not moral, because 202.
Mark 2.27. that man is not made for it, but it for
or saith M. *Ironside*, man is made for moral duties,
y for man: For let the Sabbath be taken for the
st of the Sabbath, as the Pharisees did, who placed
n Religion in the bare rest, as that they thought it
ul to heal the sick on that day, or feed the hungry;
is not made as lastly, for the bare rest, but rather it
n and for his good; but if by Sabbath be meant the
cation of that rest, so man is made for it, by M. *Prim-*
n confession: Nor our Saviour speaks of the Sab-
the first respect; for the rest of it is but a means to
er and a better end, *viz.* The true sanctification of
h the Pharisees little lookt unto, and therefore he
well say that the Sabbath was made for man, the
it being no further good then as it was helpful to

man in duties of piety or mercy required of man,
sanctification thereof: M. *Primrose* confessing that
made for the sanctification of the Sabbath, would
fore winde out from this, by making this sanctificat
the Sabbath to be no more then what is equally re
of man all the week beside: but he is herein also
mistaken; for though works of piety and mercy are
red every day, yet they are required with a certa
nency and specialty upon the Sabbath day, and the
that God calls men to rest from all worldly oc
(which he doth not on the week days) that they
honour God in special upon the Sabbath, as shall he
appear.

Thesis 203.

203 Its a Monkish speculation of M. *Broad* to disting
of the Sabbath in *sensu mystico*, and *sensu literali*, as t
mystical sense like the lean and ill-favoured kine i
Pharaoh's dream shall eat up the literal sense, and devo
blessed and sweet Sabbath, for the Lord never m
the Sabbath such a mystical thing as the resting fi
works of the old man only every day, no more the
He commands us to labour six days, he permits us t
in the works of the old man all the six days.

Thesis 204.

204. For though it be true that we are to rest ev
from sin, yet it will not hence follow, that every
to be a Christians Sabbath, and that no one day in
to be set apart for it. For 1. Upon the same groun
should have had no Sabbath, because he was to r
sin every day. 2. The Jews also before Christ,
have rejected all Sabbaths, because they were the
to rest from sin as well as Christians now. 3. U
same ground there must be no days of fasting or
under the Gospel, because we are to fast from si
day, and to be joyful and thankful every day.
some Libertines of late say so; but upon the same
there should have been none under the law neith
they were then bound as well as we to fast fro
4. Hence neither should any man pay his debts;
he is bound to be paying his debt of love to God
men every day. 5. Hence also no man should pra

his family, nor alone by himself solemnly, because
ian is bound to pray continually? And indeed I
think that any forehead could be so bold and bra-
o make such a conclusion; but while I was writing
ne to my hearing concerning a sea-man who came
coasts from *London*, miserably deluded with princi-
familisme, who, when an honest New-English man
bin mate invited him to go along & pray together,
ing their necessities, he would professedly refuse
r, upon this ground, viz. *Dost not pray continually?*
n should we pray together now?* 6. The Command-
the Sabbath doth not therefore presse us to rest
m such works as are in themselves evil, which God
at no time; but from the works of our callings
ekly employments, which are in themselves lawful
necessity to be attended on at some time It is ther-
pose and groundlesse assertion to make every day
ne Gospel to be a Christians Sabbath day.

Thesis 205.

hink that the Sabbath was proper to the Jews, be- 205.
ey only were able to keep and exactly observe the
it, being shut up (as M. *Primrose* saith) within a
rner of the earth, and that the Gentiles therefore
bound to it, because they cannot exactly observe
e of it, in several quarters of the earth so far di-
s a very feeble argument: For why might not all
exactly observe the rising and setting of the Sun,
ng to several Climates by which the natural day,
his of a Sabbath, is exactly measured? and which
th appointed (without limitation to any hour) to
bounds of the Sabbath as it sooner or later rises
were not the mariners of the men of *Judah* bound
ve the seventh day in all the several coasts where
ade their Voiages? did God limit them to the ri-
setting sun of *Judea* only? what colour is there to
hus of them? indeed its true, that in some habita-
thern Coasts, the sun is not out of sight some months
er, but yet this is certain, if they know how the
pends into moneths, they can exactly reckon the
of those moneths, and therefore can exactly tell
e days of which those weeks consist, and there-
ey have their exact rules and measures to know

East and West, the place of the sun-rising and sun-
and consequently to know the Sabbath days;
if they should not exactly know it, their will to
herein (as in other things) accepted of God.

Thesis 206.

206. If this Truth concerning the Morality of the Sabb
depend upon the Testimony of ancient Writers,
easie to bring them up here in the rear, notwithst
the flourishes of the great Historian; but this ha
done sufficiently by others, nor doth it suit our sco
aim at only the clearing up of the meaning of the
Command, which must stand firm; the heaven a
shall fall asunder, the Lord will rather waste Kin
and the whole Christian world with fire and swo
let one tittle of his law perish; the Land must re
Gods Sabbaths cannot, *Lev.*26.34. and although
the Ministry of Christ Jesus a comely and con
maintenance, as may richly testifie his peoples a
thankfulnesse for the feet of those his Messengers a
peace, yet me thinks it argues great blindnesse
men who plead for a morality in a Tenth pigge
of corn, and yet will acknowledge no morality
venth day.

Thesis 207.

207. I shall therefore conclude and shut up these thi
answer to M. *Capenters* and *Heylins* εὕρηκα, an a
against the Sabbath, which they have gone comp
whole earth and heavens about to find out, nev
of till their days, and now its brought to light.
not make mirth with it (as some have done, an
scruple untoucht) but in words of sobriety, an
nesse, and plainnesse. *If the Sabbath or Lords d*
they) *be moral, then the moral law is subject to man*
tation, because the nations issuing out of Noahs *a*
themselves from thence over the face of the whole ea
farther, some at a shorter distance, whereby changin
gitude with their habitation, they must of necessity
differences of times, neither can any exactly and pre
serve any one day, either as it was appointed by Mose
it was instituted by Christs Apostles afterwards, by
the manifold transportation of Colonies, and transmi
nations, from one region into another, whereby the t

ily be supposed to vary. The answer is ready and viz. Although the Nations issued out of *Noahs* ark, read themselves over the face of the whole earth, rther, some at a shorter distance, and thereby chan- heir longitude altered the differences of time, some ing the day sooner, some later, yet they might ob- he same day; for the day is regulated and measured sun, and the sun comes to one meridian sooner or en to another, and hence the day begins in one ooner or later then in another, and so the beginning day is (respectively) varied, but yet the day it self s unchangeably the same: what though our Coun- en in old *England* begin their Sabbath above four efore us in new, they beginning at their evening, our evening, yet both may and do observe the same ll nations are bound to keep holy a seventh part of but that time must be regulated by the Sun, neither cessary that the same individual 24 hours should be ed by all, but the same day as it is measured by the this or that place, which may begin in places more ly many hours sooner then in other places more rly; a day is not properly time, but a measure of and therefore the manifold Transportation of Co- and Transmigration of nations from one region un- ther, hinder not at at all, but that they may exact- precisely observe the same day, which was institu- d appointed: for although the time of the begin- f the day be varied, yet the day it self is not, cannot ed or changed. Now whereas they say, *that if n should travel the world about, a whole day must needs ied, and if two men from the same place travell, the stward, the other Westward, round about the earth, and the same place again, they shall find that he who hath astward hath gotten, and the other going Westward hath lay in their account; yea, the* Hollanders, *after their ry of* Fretum de Mayre, *comming home to their Coun- nd, by comparing their accounts with their Countrey-men e, that they had lost a day, having gone West-ward, and passed the earth round.* I answer, what though a tra- varying perpetually the quantity of the day, by rea- his continual moving with or against the Suns mo- n time get or lose a day in his account, is the day fore of its own nature variable or changeable? God

hath placed the Sun in the Firmament, and appoin
for times and seasons; and in special for the regula
the day; and as the motion of the Sunne is consta
there is an ordinary and constant succession of days
out variation; for unlesse the Suns course bee cha
the day which is regulated by it, is not changed; N
any shall travel round about the world, and so ant
or second the diurnall motion of the Sun, and t
varying continually the quantity of the day, at
gain or lose a day, according to their reckoning
may and ought then to correct their accounts:
the 13. having found the Julian yeer to be too gr
the motion of the Sun, cut off ten days, by which t
quinoxes and Solstices had anticipated their prop
ces, that so the yeer might be kept at its right p
and is it not as good reason that a traveller who o
the Suns diurnal course continually shortens son
of his day, till at last in compassing the earth ro
gains a whole day, should cut off in his accounts t
which he hath gained by anticipating the Suns
and so rectifie his account of the day? For in ev
gion and Countrey whatsoever, and howsoever situ
men are to begin the day at that time when the
turally begins in that place, so likewise they are to
and count the days as they are there regulated an
red by the Sunne, and that should be the first or
day of the week to them, which is naturally the
second day of the week to that place where they a
thus their doubts are easily satisfied when they ret
the place whence they first came. *But if any sha
its very difficult for men thus to rectifie their accounts
observe that time in every place which was at first in
and its probable that the nations in their several transi
ons and transportations never used any such course.*
swer is obvious; mens weakness, or neglect an
lesuesse to do what they ought, is not a sufficient ar
to prove that not to be their duty; besides 'tis not
ble, that any nations were thus put to it to trave
about the whole earth (although some particular
in this later age have sailed round about it) and th
could not vary a whole day possibly, but going
East-ward, some West-ward, some South-ward
North-ward, they spread themselves over the face

earth, ſome at a ſhorter, ſome at a farther di-
, and ſo ſome began the day ſooner, ſome later,
et all (as hath been ſhewn) might obſerve the
lay: the morality of the Sabbath is not built upon
omical or Geometrical principles, and therefore it
fall by any ſhady ſpeculations ſo far fetcht.

Here ends the *Morality* of the fourth *Commandment.*
The *Change of the Sabbath* follows.

THE CHANGE OF THE SABBATH.

Wherein the true grounds of the *Change* of the Day are plainly opened.

Sundry Scriptures also (usually alledged) for this Change are more fully cleared and vindicated from what Mr. *Brabourn* and Mr. *Primrose* have alledged against the same.

The Second Part.

LONDON,
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THE

CHANGE

OF THE

SABBATH

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THE CHANGE OF THE SABBATH.

Thesis 1.

THE *change* of this day from the last to the first of the week, although it be confirmed by an ancient custome, yet the true reason and grounds of so great a *change* are not so fully known: Sacred writings not so expressly setting down (as in some things of lesse concernment) the causes And many of the Arguments heaped up, and mu- by some for the *change* of it, which may seem of ve- weight, while they want an adversary at the other the Scale to balance them: Yet upon sad exami- and search into them, they prove too light, and con- ly occasion the temptation of scrupling the truth idity of others more clear. We are therefore with rarinesse and humility of mind to search into this versie, and with much thankfulnesse and modesty pt that little light which God gives us in greater, as of much light which he is pleased to lend us in matters. *Pascimur apertis, exercemur obscuris*, was his

1.

Vide *Sprint* on Sabb. *Ironsides* answer to 30. *Argum.* Qu. 5. c. 17.

Austin:

his speech long since concerning the Scriptures. is no truth so clear, but mans loose wit can invent a many pernicious Cavils against it; and therefore things which shine forth with lesse evidence, it is der if it casts such blots and staines upon them as th can scarcely be discerned, *Nil magis inimicum veri cumine nimio.* We should therefore be wise with ty, and remember that in this and such like Contr the Scriptures were not written to answer all the and objections of Cavillers, but to satisfie and ital consciences of poor believers. And verily, when with such like speeches and objections as these, *viz. is it expresly said, that the Old Sabbath is abrogat what one Scripture is there in the New Testamen ring expresly that the Lords day is substituted and p room?* I cannot from such expressions but think that the ignorance of this change in some doth no so much from deficiency and want of light on Go but rather from perverseness on mans part, wh not see nor own the truth, because it is not reve dispensed after that manner and fashion of expr mans wit and phantasie would have it: Like who, because the Prophet went not about the cur Leprosie in that way and fashion which he wo him, did not therefore (for a time) see that wa which God had revealed to him. For the Holy not bound to write all the principles of Religi Common-place-heads, nor to say expresly, *In thi Scripture you may see the old Sabbath abrogated, new instituted*; for we find no such kind of ex concerning *Pauls* Epistles, and many books of Sc that this or that Epistle or Book is Canonical; w we know to be so by other evidences. We kn that the Holy Ghost by brief hints of Truth, give sion of large Comments, and by writing abo matters *tanquam aliud agens*, it brings forth to the By-revelations of great concernment, whic meet purposely in that manner to make known, in many other things it hath thus done, so especial of the Sabbath. So that if our hearts like locks red to Gods Key, they would be soon opened to rough the difficulties of this point; which I co all practical points hath been most full of ki difficulties to my own weakness.

Thesis 2.

ke Apostolical *unwritten* inspirations notified and 2.
own in their days to the Churches, to be the cause
ange of the *Day*, is to plough with a Popish hei-
o cast that Anchor on which deceivers use to re-
y which they hope to save themselves when they
t how otherwise to defend their falshoods.

Thesis 3.

ike Ecclesiastical Custome, established first by 3.
erial Law of *Constantine*, to be the foundation
ange, is to make a prop for Prelacy, and a step Prim. part. ca. 8
y, and to open a gap to all humane inventions. *Heylin* Hist. l. 2.
be in the Churches power to appoint the greatest
; why may not any other Rite and Ceremony be
also? and if it be free to observe this day, or not,
t of it self, because it wants a divine institution,
necessary to observe it, in respect of the Churches
and Constitution (as some pretend) why may
Churches Commandment be a rule of obedience
sand things else as well as in this? and so in-
Will-worship, and to serve God after the tradi-
en, which God abhorres?

Thesis 4.

bservation of the first day of the week for the 4.
a Sabbath ariseth from the force of the fourth
dment, as strongly as the observation of the
ltus, or means of worship now under the N. Te-
doth from the force of the second Commande-
only let this bee supposed, that the day is now
(as we shall hereafter prove) as also that the
t self is changed by divine institution, for Gospel-
ons when they be appointed by divine soveraign
ty, yet they may then be observed and practised
e of some Moral Law. The Gospel appointed new
ents, but we are to use them by vertue of the se-
ommandment: so here the Gospel appoints a new
day for the Sabbath, but it stands by vertue of the
Commandment: and therefore the observation of
it

it is not an Act of Christian Liberty, but of Christ
ty imposed by divine Authority, and by vertue of
ral Law.

Thesis 5.

5. For the Morality of the fourth Commandment
been proved) being preserved in observing not
bath only, nor yet a Sabbath meerly when man se
but in observing *the Sabbath*, i. e. such a Sabbath
termined and appointed of God, (which may
be either the first or last of the seven days) Hence
the first of the seven, if it be determined and inst
God under the New Testament, ariseth equally
fourth Commandment, as the last seventh day di
the Old Testament; and therefore it is no such
nor delusion of the common people, as Mr. *Brabou*
make it, to put the Title of the Lords Sabbath
Lords day, and to call it the Sabbath day; so
born out of the same womb the first seventh was,
(I mean) from the same Commandment, *Re*
keep holy the Sabbath day; why may it not bear
of the Sabbath now, as the first-born did in form

Thesis 6.

6. If the Lord would have man to work six da
ther, according to his own example, and the m
the fourth Commandment, that so a seventh da
mined by himself might be observed; Hence
neither two Sabbaths in a week can stand with
rality of the fourth Commandment, nor yet coul
mer Sabbath be justly changed into any other da
to the first day of the week; the first day coul
long to the week before; for then there should
days in a week; and if it did belong to the
lowing, then (if we suppose that the second
the Sabbath) there must be one working day, or
day to go before it, and five working days after
there should not nor could not be six working
vained together, that the seventh might be the
cording to the morality of the fourth Comm
And hence it is, that no Humane or Ecclesiasti
can change the Sabbath to what day of the
please, from the first, which now is.

Thesis 7.

uld not seem an uncouth phrase, or an hard saying, 7.
he first day of the week a seventh, or the seventh
for though it be the first absolutely in order of exi-
rom the Creation, yet relatively in way of relation,
respect of the number of seven in a week, it may be
d with the name and title of a seventh, even of such
th as may lawfully be crowned and anointed to be
bath day; for look as *Noah*, though he was the first
r of years, and dignity of entrance into the Ark, yet
lled the eighth, 2 *Pet.* 2. 5. in that he was one of
as the Learned observe) *qui octonarium numerum*
iant, or who made up the number of eight: so it
spect of the first day, which in divers respects may
d the first, and yet the seventh also. Mr *Brabourns*
ent therefore is of no solidity, who goes about to
the Christian Sabbath to be no Sabbath, Because,
Sabbath which the fourth Commandment injoins is
t the seventh day; but all the Evangelists call the
day *the first day of the week*, *not the seventh day*. For
ild remember that the same day in divers respects
called the first day, and yet the seventh day; for
ct of its natural existence and being, it may be and
d the first day, and yet in respect of divine use and
tion, it may be and is called the seventh day, even
ue of the fourth Commandment, which is the
day, which is confessed to be the first day.

Thesis 8.

although *in numero numerante* (as they call it) *i. e.* 8.
mber numbring there can be but one seventh, which
diately follows the number six: yet *in numero nu-*
, i. e. in number numbred, or in things which are
red, (as are the days of the week) any of the seven
e so in way of relation and proportion. As suppose
men stand together, take the last man in order from
her six, who stand about him, and he is the seventh:
in take the first in order, and set him apart from
who stand below him, and if the number of them
re taken from him make up the number of six, he
may and must necessarily be called the seventh. Just

thus it is in the daies of the week; the first Sabbath
the Creation might be called the seventh day in res
the six days before it; and this first day of the wee
be called the seventh day also, in respect of the six
ing days together after it. That may be called the
venth, this the first seventh, without any absurdity
count which some would imagine: and if this first
the week is called the eighth day according to *E*
Prophecie of Evangelical times, and his reckoning o
from the Creation, *Ezek.* 43. 27. why may it not t
other respects put on the name of a seventh day also

Thesis 9.

9. The reason why the Lord should depose the last se
and exalt and crown the first of seven to be the day
Christian Sabbath, is not so well considered, and the
to be here narrowly examined. For as for those
Christians, who in the Primitive times observed tw
baths in a week, the Jewish and the Christian, dou
their milk sod over, and their zeal went beyond the
The number of Jews who were believers, and yet
zealous of their old customes, we know, did fill the
ces in their dispersion, and before more then the W
and more remote parts, and therefore they might
powerfully infect those in the East; and they to g
keep them, might more readily comply with them.
us therefore see into the reasons of this change fr
seventh unto another.

Thesis 10.

10. The good will of him who is Lord of the Sabb
the first efficient and primary cause of the institutio
new Sabbath; but the Resurrection of Christ bein
the first day of the week, *Mark* 16.9. is the seconda
ral or moving cause hereof: the day of Christs resur
being Christs joyful day for his peoples deliverance
the worlds restitution and new Creation, it is no w
if the Lord Christ appoint it, and the Apostles
and publish it, and the Primitive Christians obser
their holy and joyful day of rest and consolation. Fo
notable work of God upon a day, being ever the
cause of sanctifying the day: hence the work of re
tion being finished upon the day of Christs resurr

being the most glorious work that ever was, and
in Christ was first most gloriously manifested
rested from it, *Rom.* 1. 4. hence the Lord Christ
have good cause to honour this day above all o-
and what other cause there should be of the pub-
emn Assemblies in the Primitive Churches; upon
day in the week, then this glorious work of Christs
ction, upon the same day which began their great
the rising of the Sun of righteousnesse, is scarce ima-
.

Thesis 11.

ction of Christ doth of it self sanctifie any time; 11.
did, why should we not then keep as many ho-
every year as we find holy actions of Christ recor-
Scripture, as the superstitious crew of blind Papists
is day? But if God who is the Lord of time shall
any such day or time wherein any such action is
ch a day then is to be kept holy; and therefore if
of God hath sanctified the day of Christs Resur-
, we may lawfully sanctifie the same day; and
re Mr. *Brabourn* doth us wrong, as if we made the
ction of Christ, meerly to be the cause of the change
day.

Thesis 12.

the will of God should honour the day of Christs 12.
ction as holy, rather then any other day of his In-
n, Birth, Passion, Ascension: It is this; because
rising day was his resting or Sabbath day, wherein
entred into his rest, and whereon his rest began.
Sabbath or rest-day of the Lord our God, only
ur rest-day according to the fourth Commande-
Hence the day of Gods rest from the work
ation, and the day of Christs Rest from the
of Redemption, are onely fit and capable of
ur Sabbaths. Now the Lord Christ in the day of
rnation and Birth, did not enter into his rest,
ner made entrance into his labour and sorrow,
en began the work of Humiliation, *Galathians*
vers. 4, 5. and in the day of his passion, he
n under the sorest part and feeling of his labour,
r Agonies upon the Crosse and in the Garden.

And hence it is, that none of those daies were con
to be our Sabbath or rest-daies, which were
Christs labour and sorrow; nor could the daie of
scension be fit to be made our Sabbath, because
Christ then and thereby entred into his place of R
third Heavens) yet did he not then make his first
into his estate of Rest, which was in the daie of hi
rection; the wisdome and will of God did th
choose this daie above any other to be the Sabba

Thesis 13.

13. Those that go about (as some of late have do
make Christs Ascension daie the ground of our S
daie, had need be fearful lest they lose the truth
beyond it, while they affect some new discoveri
which seems to be the case here. For though
his Ascension entred into his place of Rest, yet the
but an Accidental thing to Christs Rest it self, the
which was begun in the daie of his Resurrection
therefore there is no reason to prefer that which i
cidental above that which is most substantial; or
of entrance into the place of his Rest in his Ascen
fore the daie of Rest in his Resurrection: beside,
uncertain whether Christ ascended upon the firs
the week; we are certain that he arose then; a
we should build such a vast change upon an uncert
know not. And yet suppose that by deduction and
of wit it might be found out, yet we see not the ho
expresly setting it down, *viz.* That Christ ascend
the first daie of the week, which if he had inte
have made the ground of our Christian Sabbath, h
surely have done: the first daie in the week be
accounted the Lords daie in holy Scriptures; an
ther first daie do we find mentioned on which he
ed, but only on that daie wherein he arose f
dead.

Thesis 14.

14. And look as Christ was a Lamb slain from t
dation of the world meritoriously, but not actu
he was also risen again in the like manner from t
dation of the world meritoriously, but not actually.

look as God the father actually instituted no Sab-
, until he had actually finished his work of Crea-
neither was it meet that this day should be chan-
il Christ Jesus had actually finished (and not me-
y only) the work of Redemption or Restaura-
nd hence it is, that the Church before Christs
night have good reason to sanctifie that day, which
tuted upon the actual finishing of the work of
, and yet might have no reason to observe our
Sabbath; the work of Restoration and new
, and rest from it, not being then so much as a-
egun,

Thesis 15.

ier our Saviour appointed that first individuall 15.
is Resurrection to be the first Christian Sabbath,
hat difficult to determine; and I would not tie
d leave them for others to unloose; This only I
that although the first individual day of Christs
ion should not possibly be the first individuall
yet still the Resurrection of Christ is the ground
litution of the Sabbath, which one consideration
ll those devices of some mens heads, who puzzle
ders with many intricacies and difficulties, in
hat the first day of Christs Resurrection could
e first Sabbath, and thence would infer that the
resurrection, was not the ground of the institu-
ie Sabbath, wh ch inference is most false; for it
with Christ to make that great work on this day
ground of the institution of it, some time after
was past.

Thesis 16.

n and fall of man having defaced and spoiled (*de* 16.
gh not *de facto*) the whole work of Creation, as
ied * Bishop well observes; It was not so meet *Lake* Theses.
that the Sabbath should be ever kept in respect
ork, but rather in respect of this new Creation
ation of all things by Christ, after the actual ac-
ment thereof in the day of his Resurrection. But
od the father having created the world in fixe
e rested therefore and sanctified the seventh: So

this work being spoiled and marred by mans sin, a
new Creation being finished and ended, the Lord t
rested the first day of the week, and therefore sanct

Thesis 17.

17. The fourth Commandment gives in the reason w
sanctified the seventh day from the Creation, *viz.*
God rested on that day, and as it is in *Exod.* 31. 1
refreshed in it, that is, took a complacency and de
his work so done and so finished. But the sin of ma
ling from his first Creation, made God repent that
made man, *Gen.* 6. and consequently the world so
and therefore it took off that complacency or rest
freshing in this his work; if therefore the Lord
himself to work a new work, a new Creation or R
tion of all things in and by his Son, in which he v
ever rest, may not the day of his rest be then just
ged into the first of seven, on which day his rest in
work began, whereof he will never repent? If t
vary his rest, may not he vary the time and day of
must not the time and day of our rest be varied,
the ground of Gods rest in a new work is changed

Thesis 18.

18. As it was no necessary duty therefore, perpet
observe that seventh day wherein God first rested,
his rest on that day is now changed; so also it is
cessary orderly to observe those six daies of labour
in he first laboured and built the world, of which
sin of man he is said to have repented; yet notwi
ing, though it be no necessary duty to observe thos
cular six daies of labour, and that seventh of Rest,
a moral duty (as hath been proved) to observe
for labour, and a seventh for rest; and hence it
that although the Lord Christs Rest on the day of
surrection (the first day of the week) might and n
ly be taken as a ground of our rest on the same da
his labour in the work of Redemption three and
years and upward, all the daies of his life and hum
could not nor cannot justly be made the ground o
ple of our labour, so as we must labour and work 3
together before we keep a *Sabbath* the Day of Chri

although God could alter and change the day of
ithout infringement of the *Morality* of the fourth
ndment; Yet he could not make the example of
labour 33 years together, the ground and exam-
our continuance in our work, without manifeſt
of that *Moral Rule*, *viz.* That man ſhall have ſixe
gether for labour, and the ſeventh for reſt. For man
t the firſt day of the week, and withall obſerve ſix
labour, and ſo keep the fourth Commandment;
annot labour 33 years together, and then keep a
without apparent breach of the ſame Command-
nd therefore that *Argument* of Maſter *Brabourn*
our Chriſtian *Sabbath* melts into Vanity, wherein
th an equity of the *Change* of the daies of our labor,
ree daies onely together (as Chriſt did lie in the grave)
rs together (as he did all the daies of his humiliati-
ſe we will make a change of the Sabbath, from the
f the day of Chriſts Reſt. And yet I confeſs inge-
with him, that if the Lord had not inſtituted the
of the week to be our Chriſtian *Sabbath*, all theſe,
like arguings & reaſonings were invalid to prove
; for mans reaſon hath nothing to do to *change*
ithout Divine appointment and inſtitution: theſe
aly I mention why the wiſdome of God might wel
day. The proofs that he hath changed it, ſhall
n due place.

Theſis 19.

Reſurrection of Chriſt may therefore be one 19.
, not only of the Sanctification of the Chriſtian *Sab-*
t alſo a ſufficient ground of the abrogation of the
Sabbath. For, firſt, the greater light may darken the
d a greater work (as the Reſtoration of the world a-
e Creation of It) may overſhadow the leſſe, *Jer.*
Exod. 12.2. Secondly, mans ſin ſpoiled the firſt
d therefore the day of it might be juſtly abrogated.
horrible wrath of God had been immediatly pou-
n man (as might be proved, and as it was upon
ſed Angels) and conſequently upon all creatures
s ſake, if Chriſt had not given the Father reſt, for
ſake the world was made, *Rev.* 4.11. and by whoſe
and mediation the world continues as now it doth,
22.

Thesis 20.

20. Yet although Christs Resurrection be one gro
only of the institution of the new *Sabbath*, but also
abrogation of the old, yet it is not the only groun
the old was abrogated; For, (as hath been shewn
was some type affixed to the *Jewish Sabbath*, by r
which there was just cause to abrogate, or rather
vin calls it) to translate the *Sabbath* to another Da
therefore this daseth another of Mr. *Brabourns*
who argues the continuance of the Jewish *Sabbath*
there is a possibility for all nations still to observe
(saith he) *cannot we in* England *as well as they at*
lem *remember that* Sabbath? Secondly *rest in it.*
keep it holy. Fourthly, *keep the whole day holy.* Fift
last of seven. Sixthly, *and all this in imitation of Go*
no Nation (saith he) *besides the Jews observe these*
Yes verily that they could in respect of natural ab
the question is not what men may or might do,
they ought to do, and should do. For besides the c
Gods Rest through the work of the Son, there wa
affixed to that Jewish Sabbath, for which cause it r
ly vanish at Christs death, as well as other types, i
of the affixed type, which was but accidental;
be continued and preserved in another day, being
ly and essentially Moral: A Sabbath was institute
radise, equally honoured by God in the Decalogu
all other Moral Laws, foretold to continue in the
the Gospel by *Ezekiel* and *Isaiah*, *Ezek.* 43. *ult. Isa.*
and commended by Christ, who bids his people pr
their flight may not be in the winter or Sabbath day, as
ease to open these places against all cavils; and t
it is for substance Moral. Yet the word *Sabbatism*,
9. and the Apostles gradation from yearly holi-
monthly new-moons, and from them to weekly Sa
which are called *shadows of things to come*, *Col.* 2. 16
strongly to argue some type affixed to those ind
Sabbaths, or Jewish seventh daies; and hence it is
that the Sabbath is set among Moral Laws in th
logue, being originally and essentially Moral, a
set among Ceremonial Feast-daies, *Lev.* 23. 2, 3. b
is accidentally typical. And therefore Mr. *Brabou*
not raise such a dust, and cry out, *Oh monstrous! very*
what a mingle-mangle! what an hotch-potch have w

confusion and jumbling of things so far distant, as Morals and Ceremonials are here mingled together! No we do not make the fourth Commandment essentially ceremonial; but being accidentally so, why may it nstanding this bee mingled among the rest of the ? Let one solid reason bee given, but away ords.

Thesis 21.

e question be, what type is affixed and annexed to 21.
bath? I think it difficult to find out, although mans n wit can easily allegorize and readily frame imagi- enough in this point. Some think it typified Christs the grave; but I fear this will not hold, no more any other Popish conjectures, wherein their alleg Postillers abound. *Bullinger* and some others that it was typical in respect of the peculiar sacrifi- nexed to it, which sacrifices were types of Christ, 28.9. And although much might be said for this a- that which Mr. *Brabourn* replies, yet I see nothing in this; for the multiplying of sacrifices (which *partes cultus instituti*) on this Day proves rather a ty of worshipping God more abundantly on this hen any Ceremonialness in it; for if the offering of ces meerly, should make a day Ceremonial, why did make every day Ceremonial in respect of every daies g of the Morning and Evening sacrifice? Some think ur Rest upon the Sabbath (not God the Fathers Rest, . *Brabourn* turns it) was made not only a resemblance, so a type of our Rest in Christ, of which the Apo- eaks, *Heb.* 4.3. which is therefore called a *Sabbatism*, r a keeping of a *Sabbath*, as the word signifies. What 's would infer from this place to make the Sabbath to eerly Ceremonial: and what Mr. *Brabourn* would er from hence, that it is not at all Ceremonial, may of them be easily answered here again, as already have been in some of the former *Theses*. Some scru- I see not yet through about this text, inforce me here- be silent, and therefore to leave it to such as think may defend it, as one ground of some affixed type the Jewish Sabbath.

Thesis

Thesis 22.

22. Learned *Junius* goes before us herein, and out the Type affixed to that *Sabbath*; For, besides institution of it in *Paradise*, he makes two other which he calls accessory, or affixed and added to

Jun. Ann. in Gen. 2. 3. One was *Civilis*, or Civil, that men and beasts mig from their toilsome labour every week. 2. *Cerem* or Ceremonial; for their solemn Commemoration deliverance out of *Egypt*, which we know Typif deliverance by Christ, *Deut.* 5. 15. Some think that their deliverance out of *Egypt* was upon the S day; but this I do not urge; because though it b probable, yet it is not certain; only this is certain they were to sanctifie this *day*, because of this the verance; and 'tis certain this deliverance was Typ our deliverance by Christ: and hence 'tis certain there was a Type affixed to this *Sabbath*; and b the Scripture is so plain and expres in it, I am incli think the same which *Junius* doth, that this is the rather then any other I have yet heard of: against I know many things may be objected; only it may cient to clear up the place against that which Mr. *Br* answers to it.

Thesis 23.

23. *The Deliverance out of* Egypt, saith he, *is not set as the ground of the Institution of the Sabbath, but onl motive to the observation thereof; as it was more gene the Preface to the Decalogue, to the obedience of every command, which notwithstanding are not Ceremonial; fo saith,* I am the Lord, who brought thee out of *Egypt*, *fore keep thou the first, the second, the third, the fifth sixth, as well as the fourth Commandement; and ther* (saith he) *we may make every Commandment Ceremon well as the Sabbath, if the motive of deliverance out* gypt *makes the Sabbath to be so.* This is the substance sinews of his discourse herein; and I confes its true, deliverance out of *Egypt* was not the first ground of th stitution of it, but Gods Rest after his six days lab yet it was such a ground as we contend for, *viz.* a se dary and an annexed or affixed ground. And that it not a Motive only to observe that day (as it is in the face to the Decalogue) but a superadded ground o

pear from this one consideration, *viz.* because that round on which the Lord urgeth the observation of *bath* in *Exod.*20. 11. it is wholly left out in the re- of the Law, *Deut.*5.15. and their deliverance out t put into the room thereof: for the ground in *Ex-* 11. is this, *Six daies God made Heaven and Earth, and he seventh day and sanctified it*; but instead of these and of this ground, we find other words put into oom, *Deut.*5.15. *Remember thou wast a servant in the f* Egypt, *and that the Lord brought thee out thence ighty hand, therefore the Lord thy God commandeth keep the Sabbath.* Which seems to argue strongly ese words are not a meer Motive, but another ground observation of the *Sabbath.* And why might not the l Motive in the Preface to the Decalogue, serve as a nt Motive to the obedience of this Commandment, if was no more but a Motive in these words of *Deutr.* erefore I suppose this was also the ground and affix- pe unto the Jewish *Sabbath.*

Thesis 24.

24. still the difficultie remains; for Mr. *Brabourn* will say ose were but humane reasons; but what ground is from Scripture ror the institution of another *Sabbath*, ll as the abrogation of the old? which if it be not d, I confess this cause sinks; here therefore let it be observed, that we are not to expect such evidence Scripture concerning this *Change*, (as fond and humo- wit sometimes pleads for) in this controversie, name- *at Christ should come with Drum and Trumpet*, as it were mount Zion, and proclaim by word or writing in so expres words, *That the Jewish Sabbath is abrogated, e first day of the week instituted in its room to be observed Christians to the end of the world.* For 'tis not the Lords ner so to speak in many other things which concern ingdom, but as it were occasionally, or in way of Hi- e, or Epistle to some particular Church or people; and he doth concerning the *Sabbath*: and yet Wisdomes l is plain enough to them that understand. Nor do I t but that those Scriptures which are sometimes al- ed for the *Change* of the *Sabbath*, although at the first n they may not seem to bear up the weight of this e, yet being throughly considered, they are not only cient to stablish modest minds, but are also such as may στομίζειν, or stop the mouths even of wranglers them-

Thesis

Theſis 25.

25. *I* do not think that the exerciſe of holy duties day, argues that ſuch a day is the Chriſtian Sabbath for the Apoſtles preached commonly upon the Jewi bath, ſometime upon the firſt day of the week alſo therefore the bare exerciſe of holy duties on a day ſufficient Argument that either the one or the other Chriſtian Sabbath; for then there might be two Sab yea, many Sabbaths in a week, becauſe there may be holy duties in ſeveral daies of the week, which we is againſt the *Morality* of the fourth Commandment.

Theſis 26.

26. Yet notwithſtanding although holy duties on a d not argue ſuch a day to be our Sabbath, yet that day v is ſet apart for Sabbath ſervices *rather* then any other and is honoured above any other day for that end, ſ ſuch a day is the Chriſtian Sabbath. Now, if it ma pear that the firſt day of the week was thus hono then certainly it is to be accounted the Chriſtian Sab

Theſis 27.

27. The Primitive pattern Churches thus honoure firſt day of the week; and what they practiſed wi reproof, that the Apoſtles (who planted thoſe Chur enjoined and preached unto them ſo to do; at lea ſuch weighty matters as the *Change* of days, of prefe one before that other which the Lord hath honoured fore; and what the Apoſtles preached, that the Lor ſus commanded, *Mat.* 28.20. *Go teach all Nations that I command you.* Unleſs any ſhall think that the Apo ſometime went beyond their Commiſſion to teach th others which Chriſt never commanded, which is blaſ mous to imagine; for though they might erre in pra as men, and as *Peter* did at *Antioch*, and *Paul* and *nabas* in their contention; yet in their publick Min they were infallibly and extraordinarily aſſiſted, eſpeci in ſuch things which they hold forth as patterns for af times: if therefore the Primitive Churches thus honou the firſt day of the week above any other day for Sabb ſervices, then certainly they were inſtituted and tau

do by the Apostles approving of them herein; and
ie Apostles taught the Churches, that, *the Lord Je-*
manded to the Apostles. So that the approved pra-
the Churches herein shews what was the Doctrin
Apostles; and the Doctrine of the Apostles shews
as the command of Christ: so that the sanctificati-
his first day of the week is no humane tradition but
e institution from Christ himself.

Thesis 28.

the Churches honoured this day above any other, 28.
ppear in its place, as also that the Apostles com-
d them so to doe. Yet Mr. *Primrose* saith, that this
s doubtful: and Mr. *Ironside* (not questioning the
) falls off with another evasion, *viz. That they all-*
in not as Apostles, but as ordinary Pastours, and conse-
as fallible men, not only in commanding this Change *of*
bath, but in all other matters of Church-government, Iron. Qu. 5. c. 89
which he reckons this of the Sabbath *to be one*) *which*
ks were imposed according to their private wisdom, as
for those times, but not by any Apostolical Commission
rning all times. But to imagine that matters of
h-government in the Apostles daies were coats for
on in respect of after-times, and that the form of it
able (as he would have it) I suppose will be dige-
few honest and sober mindes in these times, unless
e byassed for a season by politick ends, and there-
erein I will not contend; only it may be conside-
whether any private spirit could abolish that day,
from the beginning of the world God so highly ho-
d, and then honour and advance another day above
d sanctifie it too (as shall be proved) for religious
es. Could any do this justly but by immediate dis-
ion from the Lord Christ Jesus? and if the Apo-
ld thus receive it immediately from Christ, and so
the observation of it, they could not then teach it as
e men, and as private Pastours, as he would have
pernicious conceit, enough to undermine the faith
ods elect in many matters more weighty then this of
Sabbath.

Thesis

Thesis 29.

29. To know when and where the Lord Christ inf
his Disciples concerning this *change*, is needless to e
It is sufficient to believe this, that what the Pr
Churches exemplarily practised, that was taught
by the Apostles who planted them; and that
soever the Apostles preached, the Lord Christ comm
as hath been shewn. Yet if the *change* of the *Sabba*
matter appertaining to the Kingdom of God, why
we doubt but that within the space of his fortie
bode with them after his Resurrection, he then t
them, for 'tis expressly said, that he then taught the
things, *Acts* 13.

Thesis 30.

30. When the Apostles came among the Jews, they
ched usually upon the Jewish *Sabbath*, but this was
cause they did think or appoint it herein to be the Ch
Sabbath, but that they might take the fittest oppor
and season of meeting with, and so of preaching the
to the Jews in those times. For, what power had t
call them together when they saw meet? or if they h
was it meet for them thus to do, before they were
ently instructed about Gods mind for setting apart so
ther time? and how could they be sufficiently and se
bly instructed herein without watching the advan
those times which the Jews thought were the onl
baths? The daies of *Pentecost*, *Passeover*, and hol
prayer in the Temple, are to be observed still as
the Jewish *Sabbath*, if the Apostles preaching on the
baths argues the continuance of them, as Mr. *Brabou*
gues; for we know that they preached also and w
purposely to *Jerusalem* at such times to preach
them as well as upon the *Sabbath* daies: look theref
they laid hold upon the daies of *Pentecost* and *Passeo*
the fittest seasons to preach to the Jews, but not thi
that such Feasts should still be continued, so it is in
preaching upon the Jewish *Sabbaths*.

Thesis 31.

31. Nor did the Apostles sinfully Judaize by preachi
the Jews upon their Sabbaths (as Mr. *Brabourn* wou
se

ſing that their Sabbaths ſhould not be ſtill obſerved,
t then Judaize and after Ceremonies, ſaith he, *and ſo*
hoſe things which they laboured to deſtroy: For, ſup-
did obſerve ſuch daies and Sabbaths as were Ce-
for a time, yet it being done not in conſcience of
ut in conſcience of taking ſo fit a ſeaſon to preach
l in, it could not nor cannot be any ſinful Judai-
ecially while then, the Jews were not ſufficiently
l about the aboliſhing of thoſe things. For M. *Bra-*
ld not but know that all the Jewiſh ceremonies
ce the appointment of God, were to have an ho-
burial, and that therefore they might be lawfully
for a time among the Jews, until they were more
ructed about them; and hence *Paul* circumciſed
becauſe of the Jews, *Act.* 16. 3. and did otherwiſe
to them, that ſo he might win and gain the more
m: and if *Paul* obſerved purpoſely a Jewiſh ce-
of Circumciſion, which was not neceſſary, nay,
as not lawful to be obſerved among the Gentiles,
and yet he obſerved it to gain the Jews: why
t *Paul* much more preach the Goſpel, which is in
neceſſary dutie, upon a Jewiſh Sabbath which
ecaſionally to him, and therefore might lawfully
ved for ſuch an end among the the Jews, which a-
e Gentiles might be unlawful? Suppoſe therefore
Apoſtles might have taught the Jews from houſe
(as Mr. *Brabourn* argues againſt the neceſſity put
e Apoſtles to preach upon the Jewiſh Sabbath) yet
aſon or Conſcience was there to loſe the oppor-
publick preaching for the more plentiful gather-
ſouls, when many are met together, and which
fully be done, and be contented only to ſeek their
ſuch private waies? and what although *Paul* did
the chief of the Jews together at *Rome*, when
a priſoner, to acquaint them with Civil matters
s impriſonment, *Act.* 28. 17. yet had he power
us in all places where he came? or was it meet for
o do? Did not he ſubmit the appointment of a
Aſſembly to heare the word rather unto them,
ume it to himſelf, *Act.* 28. 23. It is therefore falſe
ound, which Mr. *Brabourn* affirms, *viz. That* Paul
ch on the *Jewiſh Sabbath in conſcience of the Day,*
ly with reſpect of the opportunity he then took from
n publick meetings then to preach to the; For (ſaith he)

Paul

Paul had power to assemble them together on other days
I say, is both false: for he that was so much sp
gainst among them, might not in all places be ab
forth such a power; as also 'tis unsound; for, suppos
such a power, yet whether it was so meet for hi
it forth in appointing other times, may be easily
of by what hath been said.

Thesis 32.

32. Nor is there a foundation here laid of making
actions of the Apostles unwarrantable or unimita
Mr. *Brabourn* saith) because we are not to imitate
stles herein in preaching upon the Jewish Sabbat
no actions either of Christ or the Apostles whi
done meerly in respect of some special occasion,
reason, are, *eatenus*, or in that respect binding t
For, the example of Christ eating the Lords Sup
with men, not women, in an upper chamber, and
the dark evening, doth not bind us to exclude w
not to celebrate in other places and times; bec
know that these actions were meerly occasioned
of special reasons (as the eating of the *Passeover*
own family, Christs family not consisting of wo
it is here in respect of the Sabbath; The Apos
ching upon the Jewish Sabbaths was meerly oc
by occasion of the publick meerings (their litt
do good in) which were upon this and any oth

Thesis 33.

33. Now although the Jews observing this day, the
observed it among the Jews by preaching amo
yet we shall finde that among the Christian
Churches and believers (where no Judaisme wa
much as tolerated for a time) not any such day
observed, nay, another day, the first day in the
honoured and preferred by the Apostles above a
day in the week for religious and Sabbath servi
although holy duties doe not argue alway an h
yet when we shall finde the holy Ghost single ou
minate one particular day to be observed and
rather then any other day, and rather then the
venth day it self for Sabbath-services and holy

deniably proves that day to be the Christian Sab-
and this we shall make evident to be the first day
week. Which one thing seriously minded (if pro-
oth utterly subvert the whole frame and force of M.
ns shady Discourse for the observation of the Jew-
bath, and most effectually establisheth the Christi-
bath. M. *Brabourn* therefore herein bestirs his wits,
ls us on the contrary, that *Paul* preached not only
ews, but even unto the Gentiles upon this Jewish
n, rather then any other day; and for this end brings
proof; one is *Acts* 13. 42,44. where the Gentiles
to desire *Paul* to preach to them, εἰς τὸ μεταξὺ
τον, *i. e.* the week between, or any day between
next Sabbath (as some translate it) or (if M. *Bra-*
ill) *the next Sabbath, or Jewish Sabbath, when al-*
the City came out to hear Paul, *who were most of*
ntiles, not Jews. Be it so, they were Gentiles in-
but as yet no Church or Christian Church of Gen-
ually under Christs Government and Ordinances;
whom (I say) the first day of the week was so
onoured above any other day for sacred Assemblies:
s no wonder if the Apostles yield to their desires
hing any time of the week, which they thought
t time, even upon the Jewish Sabbath; among
he Jews being mingled, they might have the fit-
portunity to preach to them also, *and so become all*
o all men to gain some. His second proof is, *Acts*
3. and here he tells us, that *Paul* and *Timothy*
l not to the Jews, but to the Gentiles, upon the Sab-
. I confess they are not called Jews no more then
that they were Gentiles; but why might not *Lydia's*
company be Jews or Jewish Proselytes, who we
lid observe the Jewish Sabbath strictly till they
erter instructed, as they did all other Jewish cere-
also? For *Lydia* is expressly said to be one who
oped God before *Paul* came. M. *Brabourn* tells us,
e no Iewish Proselytes, because they had no Iewish
ue, and therefore they were fain to go out of the City
Fields, beside a River to pray. I confess, the Text
hat they went out to a River side, where prayer
ont to be made; but that this was the open Fields,
t there was no Oratory, house, or place of shel-
eet and pray in, this is not in the Text, but its Ma-
bouens Comment and glosse on it. But suppose it

was in the open Fields, and that they had no Synag
yet will it follow that these were not Jews? migh
the Jews be in a Gentile City for a time without a
nagogue? especially if their number be but small
this small number consist chiefly of women, as it
this did, whose hearts God touched, leaving their hu
to their own ways? If they were not Jews, or Jewi
sclytes, why did they choose the Sabbath day (whi
Jews so much set by) rather then any other, to pr
worship God together in? But verily such answ
these wherewith the poor man abounds in his Ti
make me extreamly fear that he rather stretcht hi
science, then was acted by a plain deluded Consci
this point of the Sabbath.

Thesis 34.

34. It remains therefore to prove that the first day
week is the Christian Sabbath by divine institutio
this may appear from those three Texts of Script
dinarily alledged for this end.

I. *Acts* 20. 7.
II. 1 *Cor.* 16. 2.
III. *Rev.* 1. 10.
} Which being taken jointly tog
hold these three things:

1. That the first day of the week was honoured a
ny other day for Sabbath-services in the Pr
Churches practice, as is evident, *Acts* 20. 7.
2. That the Apostles commanded the observatio
day, rather then any other for Sabbath-service
evident, 1 *Cor.* 16. 1, 2.
3. That this day is holy, and sanctified to be hol
Lord above any other day, and therefore it h
Lords name upon it (an usual sign of things
him) and therefore called the Lords day, as is e
Rev. 1. 10. but these things need more partic
plication.

Thesis 35.

35. In the first of these places, *Acts* 20. 7. these
lars are manifest.

1. That the Church of *Troas* (called Disciples)

generally now met together, so that it was no pri-
huch-meeting (as some say) but general and open,
ing as those times would give leave.

nat this meeting was upon the first day of the week,
ἐν τῇ μιᾷ τῶν σαββάτων: which phrase although *Go-*
Primrose, *Heylin*, and many others go about to tran-
us, *viz.* upon one of the days of the week. Yet this
ient to dash that dream (besides what else might be
z. That this phrase is expounded in other Scriptures
ie first day of the week, *Luke* 24. 1. *John* 20. 1. but
o be found throughout all the Scriptures expound-
ne day in the week. *Gomarus* indeed tells us of ἐν
μερῶν, *Luke* 5. 17. & 8. 22. & 20. 1. which is transla-
dam die, or a certain day; but this will not help
or this is not ἐν τῇ μιᾷ τῶν σαββάτων, as 'tis in this

Gomar. Invest. sent. & orig. Sab. cap. 9.

hat the end of this meeting was holy duties, *viz.* to
bread, or to receive the Lords Supper, as the phrase
unded, *Acts* 2. 43. which was therefore accom-
with preaching the Word and Prayer, Holy pre-
n and serious meditation about those great myste-
or can this breaking of bread be interpreted of their
asts, or common suppers, as *Gomarus* suspects. For
ove-feasts, and common suppers, were not of the
Church together (as this was) but in several hou-
M. *Cartwright* proves from *Acts* 2. 46. And although
inthians used their Love feasts in publick, yet they
ly reproved for it by the Apostle, 1 *Cor.* 11. 12. and
re he would not allow it here.

Prim. *par.* 3. *ca.* 5.

is not said that *Paul* called them together, because
to depart the next day, or that they purposely de-
the Lords Supper till that day, because then *Paul*
depart (as M. *Primrose* urgeth) but the Text speaks
of a time and day usually observed of them before,
erefore it is said, that *when they came together to break*
and *Paul* therefore took his opportunity of preach-
hem, and seems to stay purposely, and wait seven
nong them, that he might communicate with them,
each unto them in this ordinary time of publick
g, and therefore though he might privately instruct
each to them the other seven days, yet his preach-
w is mentioned in regard of some special solemnity
ting on this day.

he first day was honoured above any other day for

these holy duties; or else why did they not meet
the last day of the week, the Jewish Sabbath for
ends? For if the Christian Churches were bound t
serve the Jewish Sabbath, why did they not meet the
honour the seventh Day above the first Day? Consid
that it was but the day before, and therefore might
have done it, more fitly too, had that seventh day
the Christian Sabbath.

6. Why is the first Day of the week mentioned
is attributed only in the New Testament to the D
Christs resurrection, unless this day was then usuall
noured and sanctified for holy duties called here bre
of bread by a Synecdoche of a part for the whole
therefore comprehends all other Sabbath-duties?
there is no more reason to exclude Prayer, Preaching
ing of Psalms, &c. because these are not mentioned
to exclude drinking of Wine in the Sacrament, (
blinde Papists do) because this neither is here made

Primr. *pa.* 3. c. 5 tion of. M. *Primrose* indeed tells us that it may be, th
Day of the week is named in respect of the miracle d
it upon *Eutichus*: But the Text s plain, the time
meeting is mentioned, and the end of it to break
& the miracle is but brought in as a particular event
hapned on this day, wch was set apart first for highe

7. Nor is it said in the Text that the Church of *T*
every day together to receive the Sacrament (as M. *P*
Ibid. suggests) *and that therefore this action of breaking bre*
done without respect to any particular or special day,
performed every day. For, I do not finde that the P
Church received the Lords Supper every day: for
it be said, *Acts* 2. 42. That the Church continued
Apostles fellowship and breaking of Bread; yet
said, that they brake bread every day: they
deed said to be daily in the Temple, *v.* 46. but not th
brake bread every day in the Temple, or from h
house; or if they should, yet the breaking of Breac
verse is meant of common not sacred Bread, as it is
where I think the Bread was no more common, the
continuance in the Apostles doctrine and fellowsh
common; and therefore in this 46 *ver.* the phrase
red, and the * Original word properly signifies o
πρόσις. Bread for common nourishment. And yet suppose t
receive the Sacrament every day, yet here the brea
bread is made mention of as the *opus diei*, or the

is of the day; and the day is mentioned as the special
or such a purpose; and hence no other day (if they
bread in it) is mentioned, and therefore its called in
the day of meeting to break bread. Nor do I find in all
ipture a day distinctly mentioned for holy duties
s first day of the week is) wherein a whole people
rch meet together for such ends; but that day was
the naming of the particular day for such ends, im-
e holiness of it, and the time is purposely mentio-
at others in after-times might purposely and speci-
erve that day.

r is it said, that the Disciples met together the night
e first day; but its expresly said to be upon the first
the week: and suppose (as M. *Brabourn* saith) that
eeting was not together in the morning, but only in
ning time to celebrate the Lords Supper, a little
the shutting in of the day: yet its a sufficient ground
science to observe this day above any other for ho-
ices, although every part of the day be not filled up
ablick and Church-duties; for suppose the *Levites* on
ish sabbath should do no holy publick duty on their
bbath until the day was far spent; will M. *Brabourn*
om thence, that the Jewish sabbath was not whol-
unto God? But again, suppose the latter part of
was spent in breaking of bread, yet will it follow
other part of the day was spent before, either in
vate or publick holy duties? possibly they might re-
ie Lords Supper in the evening of this Sabbath (for
e of this action is in the general indifferent) yet
they not spend the rest of the morning in publick
as we know some do now in some Churches, who
to meet together to break bread the later part of
, and yet sanctifie the Sabbath the whole day be-
nppose it be not expresly said, that they did shut up
indows at *Troas*, and forsake the Plough and the
and abstain from all servile work; yet if he be-
hat no more was done this day but what is expres-
own, M. *Brabourn* must needs see a pitiful face of
n the Lords Supper, and people coming rushing up-
thout any serious examination or preparation, or
of *Psalms*, because no such duties as these are men-
to be upon this day.

astly, Master *Primrose* like a staggering man knows
at to fasten on in answer to this place, & therefore

tells us, that suppose it was a Sabbath, yet that it mig
taken up from the Churches Liberty and Custome, i
then from any divine institution: But besides that
hath been said to dash his dream, *Thes.* 27. the false
this common and bold assertion will appear more fi
the explication of the second Text, 1 *Cor.* 16. 1, 2.
now follows, wherein it vvill appear to be an A
lical (and therefore a Divine) Institution from
Christ.

Thesis. 36.

36. In the second of the places therefore alledged,
16. 1, 2. These things are considerable to prove th
day in the vveek to be the Christian Sabbath, and t
so much by the Churches practise, as by the Apostl
cept; For,

1. Although it be true, that in some cases Colle
may be made any day for the poor saints; yet wh
the Apostle here limit them to this day for the pe
ance of this duty? they that translate κατ' μίαν σαβ
upon one day of the week, doe miserably milta
phrase, which in Scripture phrase only signifies th
day of it, and beat their foreheads against the main
of the Apostle, *viz.* to fix a certain day for such a d
required such a certain time: For, they might (b
Translation) collect their Benevolences one day
or ten years, for then it should be done one day
week.

2. The Apostle doth not only limit them to thi
but also all the Churches of *Galatia*, *verse* 1, and conse
ly all other Churches, if that be true, 2 *Cor.* 8. 13, 14
in the Apostle professeth he presseth not one Churc
he may ease another Church, but that there be an eq
& although I see no ground from this Text, that the
tenance of the Ministry should be raised every S
day (for Christ would not have them reckoned
the poor, being labourers vvorthy of their hire)
though this Collection was for the poor saints of
Churches, yet the proportion strongly holds, that i
be ordinary cause of such Collections in every par
Church, these Collections should be made the first
the week, much more carefully and religiou
the poor of ones own Church; and that in
Ch

nes of Christ Jesus to the end of the world.
he Apostle doth not limit them thus with wishes,
unsels only to do it, if they thought most meet, but
διεταξα, *ver.* 1. *as I have ordained*, or instituted; and
re bindes their consciences to it; and if *Paul* or-
it, certainly he had it from Christ Jesus, who first
nded him so to appoint it; who professeth, that
e had received of the Lord, that onely he com-
d unto them to do, 1 *Cor.* 11. 23.

this day had not been more holy and more fit for
ork of Love then any other day, he durst not have
them to this day, nor durst he have honoured this
ove any other in the week, yea, above the Jewish
day. For vve see the very Apostle tender alway
istian Liberty, and not to binde where the Lord
is people free: for thus doing he should rather
nares then laws for Churches, 1 *Cor.* 7. 27. 35. and
ressely against his own doctrine, *Gal.* 5. 1. who bids
and fast in their liberty, and that in this very point
bservation of days, *Gal.* 4. 10. But what fitnesse
ere on this day for such a service? Consider
re,

hat the Apostle doth not in this place immediatly
and institute the Sabbath, but supposeth it to be so
, (as M. *Primrose* is forced to acknowledge) and Prim. par. 3. c. 6.
w duties of Mercy and Charity, as vvell as of ne-
nd piety, are Sabbath duties; for which end this
hich *Beza* findes in an ancient Manuscript to be cal-
Lords day) was more fit for those Collections then
er day; partly, because they usually met together
ly on this day; and so their Collections might bee
ater readines against *Pauls* coming: partly, also,
y might give more liberally, at least freely, it be-
posed that upon this day, mens hearts are more
from the world, and are warmed by the Word
dinances, with more lively faith and hope of bet-
gs to come, and therefore having received spiritu-
gs from the Lord more plentifully on this day, every
ill be more free to impart of his temporal good
herein for refreshing of the poor saints, and the
wels of Christ Jesus. And vvhat other reason can
n of limiting this Collection to this day, I confess
t honestly (though I could wickedly) imagine. And
ly if this was the end, and withall the Jewish day

was the Christian Sabbath, the Apostle would neve
thus limited them to this day, nor honoured and e
this first day before that Jewish seventh; which if
been the Christian Sabbath, had been more fit for
work as this, then the first day (if a working day)
bee.

6. Suppose therefore that this Apostolical and Div
stitution is to give their Collections, but not to inslit
day (as Master *Primrose* pleads) suppose also that the
not every Lords Day or first Day, but sometime up
first day: Suppose also that they were extraordinar
for the poor of other Churches, and to continue fo
time onely of their need: Suppose also that no man i
ned to bring into the publick Treasury of the Churc
(παρ' ἑμ τὸ τιθέτω) privately to lay it by on this
himself (as M *Brabourn* urgeth against this Text)
the question remains unanswered, *viz. Why should th
stle limit them to this day?* either for extraordinary
vate Collections, and such special acts of Mercy, unle
Lord had honoured this day for acts of Mercy (anc
more of Piety) above any other ordinary and co
day? What then could this Day be but the Christia
bath imposed by the Apostles; and magnified and
red by all the Churches in those dayes? I know th
some other Replies made to this Scripture by M. *Br*
but they are wind-eggs (as *Plutarch* calls That P
phers notions) and have but little in them, and ther
passe them by as I do many other things in that b
not worth the time to name them.

7. This Lastly, I add, this first day was thus ho
either by Divine or Humane Institution: If by Div
have what we plead for; If by Humane Custome an
dition, then the Apostle assuredly would never hav
mended the observation of this day, who elsewher
demns the observation of days, though the days we
merly by Divine Institution. *Ye observe* (saith he) *D
Times:* and would he then have commended the o
tion of these days above any other which are only
mane, but never by divine institution? Its strange, t
Churches of *Galatia* are forbidden the observation c
Gal. 4. 10. and yet commanded, 1 *Cor.* 16. 1, 2. a n
cred and solemn observation of the first day of th
rather then any other! Surely, this could not be, unle
conclude a Divine Institution hereof. For we kno

he holy Apostle is every where to strike at hu-
stomes, and therefore could not lay a stumbling
to occasion the grievous fall of Churches) to allow
mand them to observe an humane Tradition, and
ur this above the seventh day for such holy services
re made mention of. But whether this Day was
y sanctified as the Sabbath of the Lord our God,
e now to enquire.

Thesis 37.

e third Text, *Rev.* 1.10. mention is made of the 37.
Day, which was ever accounted the first day of the
It seems therefore to be the Lords Day, and con-
ly the Sabbath of the Lord our God. Two things
dful here to be considered and cleared,
That this Day being called the Lords Day, it is
therefore set apart and sanctified by the Lord
Christ as holy.
That this day thus sanctified is the first day of the
week, and therefore that first day is our holy or
Sabbath day.

Thesis 38.

first difficulty here to prove and clear up, is, that, 38.
ay which is here called the *Lords day*, is a day in-
l and sanctified for the Lords honour and service a-
ny other day. For, as the Sacrament of *Bread* and
called the *Lords Supper*, and the *Lords Table*, for no
reason but because they were instituted by Christ,
ctified for him and his honour; so what other rea-
n be given by any Scripture light why this is called
rds Day, but because it was in the like manner insti-
nd sanctified as they were? M. *Braborun* here shifts
from the light of this Text, by affirming *that it might*
d the Lords day in respect of God the Creator, not Christ
deemer, & therfore may be meant of the Jewish Sabbath
*s called the Lords holy day, Isa.*58.3 But why might
as well say, that its called Lo:Supper, & Table, in re-
of God the Creator, considering that in the New Test.
Christ is actually exalted to be Lord of all, this phrase
ely applyed to the Lord Christ as Redeemer?
therefore as the Jewish Sabbath being called the
Lords

Lords Sabbath, or the Sabbath of *Jehovah*, is by
tle and note certainly known to be a day sanctified
hovah, as Creator; so this day being called the Lo
is by this note as certainly known to be a day sanct
our Lord Jesus as Redeemer. Nor do I finde any
stinct thing in all the Scripture which hath the
superscription or name upon it (as the Lords Tem
Lords offerings, the Lords people, the Lords Priest
but it is sanctified of God and holy to him: why is
day then holy to the Lord, if it equally bears the
name? Master *Primrose* indeed puts us off with a
shift, *viz. That this day being called so by the Chur*
Primr. *par.* 3. c. 7. *stomes*; John *therefore calls it so in respect of that*
which the Church then used, without divine institutio
why may he not as well say, that he calls it the Lo
ble, in respect of the Churches custome also? th
nation of a day, and of the first time in the day fo
publick services, is indeed in the power of each p
lar Church (Suppose it be a Lecture, and the ho
Sabbath-meetings) but the *sanctification* of a day, i
divine worship, to observe it if God command a
point it; then surely it is will-worship for any h
custome to institute it. Now, the Lords name being
ped upon this day, and so set apart for the hon
Christ, it cannot be that so it should be called in res
the Churches custome; for surely then they shoul
been condemned for will-worship by some of the
stles; and therefore it is in respect of the Lords in
on hereof.

Thesis 39.

39. The second difficulty now lies in clearing up thi
ticular, *viz. That this day thus sanctified was the fir*
of the week, which is therefore the holy day of the Lo
God, and consequently, the Christian Sabbath: for this
pose let these ensuing particulars be laid together.

1. That this day of which *John* speaks, is a known
and was generally known in those days by this glo
name of the *Lords day*, and therefore the Apostle
no other title to it but the *Lords day*, as a known d
those times; for the scope of *John* in this Vision is as i
other Prophetical Visions when they set down the day
time of it, to gain the more credit to the certainty c

ry one sees the truth circumstantiated, and they
he particular time; and it may seem most absurd
vn the day and time for such an end, and yet the
e particularly known.

t was a known day, what day can it be either by
of Scripture or any Antiquity, but the first day
eek? For,

ere is no other day on which mention is made of
her work or action of Christ which might occasi-
oly day, but only this of the Resurrection, which
tly noted of all the Evangelists to be upon the first
the week, and by which work he is expresly
have all power given him in heaven and earth,
. 28.18. and to be actually Lord of dead and li-
Rom. 14.9. and therefore why should any other
day be dreamed of? why should Master *Bra-*
imagine that this day might be some superstiti-
aster day, which happens once a year? the ho-
ost on the contrary, not setting down the month
y of the yeer, but of the week wherein Christ
and therefore it must be meant of a weekly holy
ere called the *Lords day*.

We do not read of any other day (besides this
lay of the week) which was observed for holy
ith duties, and honoured above any other day for
ing of bread, for preaching the Word (which
acts of piety) nor for Collections for the poor
most eminent act of mercy) why then should a-
magine any other day to be the Lords day, but that
lay?

There seems to be much in that which *Beza* ob-
s out of an ancient Greek Manuscript wherein that
day of the vveek, 1 *Cor.* 16. 2. is expressely called
Lords day, and the Syriack Translation saith,
their meeting together to receive the Sacrament,
. 11.20. vvas upon the Lords day; nor is there
Antiquity but expounds this Lords day of the
day of the week, as Learned *Rivet* makes good
ast *Gomarus*, professing, that *Quotquot Interpretes*
enus fuerunt, hæc verba de die Resurrectionis Do-
intellexerunt; solus quod quidem sciam, Cl.D. Go-
us *contradixit*.

Rivet. *Dissert. De orig. Sab.* c.10.

4. Look as *Jehovahs*, or the Lords holy day, *I-*
saiah

saiah 58. 13. was the seventh day in the
then in use in the Old Testament, so why
not this Lords day be meant of some seven
(the first of seven in the week which the Lor
pointed, and the Church observed under the
Testament, and therefore called (as that was) *the*
day ?

5. There can be no other day imagined but t
be the Lords day. Indeed *Gomarus* affirms, that i
led the Lords day, because of the Lord Jesus a
tion in Vision to *John*, and therefore he tells t
Scripture phrase, *the day of the Lord is such a day*
in the Lord manifests himself either in wrath or in f
as here to John. But there's a great difference bet
those phrases, *The Lords Day*, and the *Day*
Lord, which it is not called here. For such an
pretation of the *Lords Day*, as if it was an unc
time, is directly crosse to the scope of *John* in s
down this Vision, who to beget more credit to it, t
First, of the person that saw it, *I John*, *ver.* 10. Secon
the particular place, *in Patmo.* Thirdly, the parti
time, *the Lords Day.*

These considerations do utterly subvert M. *Brab*
discourse, to prove the Jewish Sabbath to be the
Day, which we are still to observe, and may be suff
to answer the scruples of modest and humble minds
if we ask the Time of it? It is on the first day of the w
Would we know whether this time was spent in hol
ties and Sabath-services? This also hath been pro
Would we know whether it was sanctified for that
Yes verily, because its called the Lords Day, and c
quently all servile work was and is to be laid aside
Would we know whether 'tis the Christian Sabbath
Verily if it be the Day of the Lord our God (the L
Day) why is it not the Sabbath of the Lord our God
it be exalted and honoured by the Apostles of Chri
bove the Jewish Sabbath for Sabbath-duties, why sh
we not believe but that it was our Sabbath Day? An
though the word Sabbath Day, or seventh Day be
expressely mentioned, yet if they be for substance in
Day, and by just consequence deduced from Scriptur
is all one as if the Lord had expressely called them so.

T

Thesis 40.

therefore it follows, that although this particular day, which is the first of seven, be not particularmention of in the fourth Commandment; yet the ven being abrogated, and this being instituted in , it is therefore to be perpetuated and observed om. For though it be true (as M. *Brabourn* urgeth) *Institutions cannot be founded, no not by Analogy of , meerly upon Old Institutions; as because children cumcised, it will not follow that they are therefore to ed: and so because the Jews kept that seventh day, nay therefore keep the first day.* Yet this is certain, en new things are instituted not by humane Ana- ut by divine appointment, the Application of these nd by vertue of old precepts and general Rules, uence the Application even of old institutions for- ose. For we know that the *cultus institutus* in Testament in Ministry and Sacraments, stands at by vertue of the second Commandment, as well as tuted worship under the Old. And though Bap- nds not by vertue of the institution of Circumcisi- it being *De novo*, instituted by Christ as the Seal tion into Christs mystical Body, 1 *Cor.* 12. 12. it now y vertue of that general Rule by which Circumci- lf was administred, *viz.* That the Seal of Initiation ists Body be applyed to all the visible members of dy: and hence children are to be now baptized, they were Circumcised, being members of Christs So the first day of the week being instituted to ords Day, or Lords Sabbath, hence it follows, that rst seventh which is now abrogated, was once ob- because it was the Lords Sabbath, or the Sabbath ich God appointed; by the very same Rule, and very same ground, we also are bound to keep this y being also the Sabath of the Lord our God, hee hath now appointed anew under the New ent.

40

Thesis 41.

41

true, that some of the Primitive Churches in the n parts, did for some hundred of yeers observe both

both Sabbaths, both Jewish and Christian. But this without warrant from God (who allows Sabbath in a week) and also against the rule of t stles; for I think that *Paul* foreseeing this obser days and Jewish Sabbaths, to be stirring and ready into the Church, that he did therefore condemn in his Epistles to the *Galatians* and *Colossians*; a therefore Christian Emperours and Councils in all did well and wisely both to condemn the observ the one and withal honour the other.

Thesis 42.

42. Although the work of redemption be applyed u in respect of the special benefits of it; yet Chri death is made heir and Lord of all things, being down at the right hand of God, and there is som which befalls all the world by Christs Redemptio the Government of all things is not now in the God as Creator, but in the hand of a Mediator, 2. *Heb.* 2.8,9. *John* 5.22. *Colos.* 1.16, 17. 1 *Ti John* 3.35. and hence it is no wonder if all men as a few elected, selected, and called, be com to sanctifie the Lords day, as once they were t ish seventh day; the work of Christ being in som of as great extent through all the work of Cre the work of the Father. And therefore it is a g bleness in Master *Brabourn* to go about to vilifie t of Redemption, and extoll that of Creation above that therefore the Sabbath ought still to be kept rence to the work of Creation, which concerns a rather then in respect of Redemption, which he i concerneth only some few.

Thesis 43.

43. The Lord Christ rested from the work of Red by *price*, upon the day of his Resurrection; but h yet at rest from the work of Redemption by *pow* the day of our Resurrection and Glory be perfect it doth not hence follow (as M. *Primrose* imagines there is no Lords day instituted in respect of Chr surrection, because he hath not, nor did not then r Redemption by *power*; for look as the Father ha

the vvorks of Creation, might therefore appoint
Reſt, although he did not, nor doth not yet reſt
vidence, *John* 5.17. So the Lord Chriſt having
he great vvork of Redemption, he might juſtly
day of reſt, although his redeeming workly by
as yet behinde.

Theſis 44.

eavy & viſible judgements of God revealed from 44.
gainſt prophaneſſe of this our Lords day Sabbath
day be a convincing Argument of holineſſe of
when the Lord himſelf ſhall have the immediate
& preſſing of it. Mean while I confeſſe my weak-
convince an adverſary by it; nor vvill I contend
other Arguments from Antiquity for the obſerva-
is day; but theſe may ſuffice, which are alledged
holy Word.

THE

THE BEGINNING OF THE SABBATH.

Wherein five several Opinions about the beginning of the *Sabbath*, are set down; the Arguments commonly used for the four first of them are answered; and the truth of the fifth, for its beginning in the Evening, confirmed.

BY

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(1)

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THE
EGINNING
OF THE
ABBATH.

Thesis 1.

holy labour (saith one) to enquire after the Be- 1.
ng of holy Rest. The Sabbath cannot be so
ly sanctified unlesse we know the time when
gin and end it, the different apprehensions of
s have enquired after the Truth in this particu-
nade way for the more clear and distinct know-
; it being the priviledge of truth to be more pu-
shine the brighter, by passing thorough the heats
of mens contentions and disputations.

Thesis 2.

being therefore five several Opinions con- 2.
uis particular, it may not be unuseful to bring
o the Balance and Touch-stone, that so by snuf-
ndle, and rejecting that which is false, the light
ay shine the brighter at last.

Thesis

Thesis 3.

3. Some there be who make the Time mutable a
ous; affirming, that God hath not fixed any set t
that he stands upon, or would have his people
Opin. 1. with such niceties; so long as the day be observed (s
it is no matter when it be begun: nor do they m
variation to be according to that which God allow
pose from Sun to Sun, sooner or later as the tim
year is) but according to the Civil Customes o
Nations, as they variously begin or end their day
whom they live; as suppose they live among Roma
think) they may begin it at mid-night; if with E
ans, at Sun-rising; if among Grecians, at Sun-se
mong Umbrians and Arabians, at mid-day.

Thesis 4.

4. If the Scripture had left us such a liberty as thi
measure the beginning of the day according to hu
stome; a scrupulous conscience (I think) might ha
and ready quieting answer here: but it will be
true, that though Civil and Common Time may
such variations as may best suit with their manne
casions, yet sacred and holy Time is not depend
humane customes, but upon divine institutions:
purpose God hath made the lights of Heaven to
sons, *Gen.* 1.14. to be guides and helps to begin
the seasons and days which he shall appoint.

Thesis 5.

5. 'Tis true, that it suits not with Gods wisdome
mine all particular circumstances of things (w
almost innumerable and infinite) by the expre
of the Scripture; and therefore he hath left us
neral Rules to direct us therein; yet for the Lor
the determination of some circumstances to hu
berty, would be very perilous. The Temple was
cumstance of place, and King *Uzziah* in offerin
varied onely in a circumstance of person, yet we k
the Ten Tribes were carried away captive for
cing at the Temple, and *Uzziah* smitten with Le

: so the Lord having determined the seventh day what now should hinder but that he should de- he Beginning also thereof?

Thesis 6.

hath been accurately careful to fix the begin- her Feasts and holy days, far inferiour unto this, eth *Lev.*23. 23. *Exod.*12.6. why should we think ord is lesse carefull about the beginning of his 6.

Thesis 7.

Lord hath not left it to humane wisdome to set bounds and limits of holy places, (as appears in le, Tabernacle, and all their appurtenances) why think that he hath left it to mans wisdome to li- etermine holy Time? 7.

Thesis 8.

Lord will have a special Time of worship once e circle of seven days, and not appoint the Time ginning and end of it, might he not lose much of of the holinesse of the day, every thing being in its season? may not man begin the day at on as may not be beautifull? 8.

Thesis 9.

putation of Time for holy uses upon occasion is o man; yet sanctification of Time, and to set ls and limits of it, is left to no man: Sanctificati- ly positive, but relative (as here in the *Sabbath*) roper to the holy Ghost, as Creation to the Fa- Redemption to the Son. 9.

Thesis 10.

ation of holy Time to the performance of holy the *Sabbath*, (as to fix what hours to meet in day) is left to humane prudence from general Conveniency, Order, Comelinesse: but Consecration nt and fixed Time is the Lords propriety, not 10.

Only of the middle, but of the beginning and end th

Thesis 11.

11. The Scriptures have left the determination of th ning of the *Sabbath*, no more to Civil Nations and stomes, than to particular Churches, and each p perſon; for they may all equally plead againſt th ſtrictneſſe to any exact beginning of Time: but a looſe liberty were granted, a world of confuſion and diviſion would ſoon appear; for ſome perſo then begin it at mid-nght, ſome at mid-day; ſom meaſure the beginning of the *Sabbath* according ſleeping ſooner or later on the *Sabbath* day ſome might be plowing, or dancing and drinking, thers are praying and hearing of the Word, could reſtrain them herein? for they might p Sabbath is not yet begun to them.

Theſis 12.

12. If therefore God hath ſanctified a ſet-Time, ſet and ſanctified the bounds and limits of tha and to begin the Time when we liſt, it may ſome from weakneſs, but uſually 'tis a fruit of looſneſſe which ſecretly loves to live as it liſts, which w conform to Gods rule, and therefore will crook the rule to its humour; which will not come u Time, and therefore make God to come down t

Theſis 13.

13. Opin. 2. T. Brabourn. I. N. Others there be who give God the honour o ning the beginning and end of the day, but they ſhort of one half of it, in that they make the day, or the day-light, from Sun-riſing to Sun-ſ be the day of his Sabbath. Thus ſome affirm do Others more modeſty ſay, that conſcience ou be ſcrupulous, nor trouble it ſelf, if conſcientic God the honour of the *Sabbath* day-light, ha general preparations for it the night before, an ſections the night after.

Thesis 14.

if the day-light be the measure of the *Sabbath*, those ve in some part of the *Russia* and East-land must nce a year a very long *Sabbath*: for there are some f the year wherein they have day-light a moneth er. 14.

Thesis 15.

iod give us six natural days to labour in, is it not fit e seventh day should bear an equall proportion with working day? and therefore it is not an Artificiall, Natural day, consisting of twenty four hours, which ist in conscience allow unto God to be the *Sabbath* 15.

Thesis 16.

true, that the night is given to man to rest in, it be- ost fit for that end; but it is not necessary that all eekly nights be spent in sleep, for we then doe la- and Gods providence puts men generally upon it our in their callings early and late those nights, and ord allows it, nay, it would be sin and idleness in not to do it; besides, that sleep and rest which is to en in the night, it is *in ordine*, or in reference to abour, and is as a whet thereunto, and in this respect hole weekly night as well as the day is for labour; sleep we take on *Sabbath* night is *in ordine*, or with t to spiritual rest, and so that whole natural day is of spiritual rest. It is therefore a vain thing for any ke the nights of the six working days to be no part six working days, because (they say) they are gi- man to rest and sleep in; for upon the same ground may make the Artificiall days no days of labour nei- because there must be ordinarily some time taken them to eat, drink, and refresh our weak bodies in. 16.

Thesis 17.

Nehemiah shut the gates of the City when it began to rk, lest that night time should be prophaned by bea- burdens in it, then certainly the time of night was fied of God as well as the day; to say, that this act was 17. *Nehem.* 13. 19

was but a just preparation for the Sabbath, is said
out proof: for, if God allows men six days and nig
labour in, what equity can there be in forbidding a
vile work a whole night together which God hath
ed man for labour? and although wee ought to
preparation for the *Sabbath*, yet the Time and Meas
it is left to each mans Christian liberty; but for a
Magistrate to impose twelve houres preparation fo
Sabbath, is surely both against Christian liberty, and
allowance also: Again, *Nehemiah* did this, lest the
of *Tyre* should occasion the Jews to break the Sabba
by bringing in wares upon that night; so as if that
therefore had not been part of the *Sabbath*, they
not thereby provoke the Jews to prophane the *S*
day, by which *Nehemiah* tells them they had pro
the wrath of God.

Thesis 18.

18. A whole natural day is called a day, though it ta
the night also, because the day-light is the chiefest an
part of the day, and we know, that the denominati
things is usually according to the better part; but fo
Brabourn to affirm, that the word *Day*, in Scripture,
ver taken but for the Artificial day or time of light,
terly false, as might appear from sundry instances; i
suffice to see a cluster of seven days which comprehe
their nights also, *Exod.*12.15,18,19,41,42.

Thesis 19.

19. To affirm that the *Sabbath* day only comprehend
day-light, because the first day in *Gen.*1. began with
ning light, is not only a bad consequence (suppos
ground of it to be true) but the ground and foundati
it is as certainly false, as to say, that darkness is ligh
its evident, that the first day in *Genesis* began with
darkness which God calls night, *Psal.*4.5. and to a
that the first day in *Gen.*1. begins with morning light
grossely false, as it is apparently true, that within six
the Lord made Heaven and Earth, *Exod.*20.11. for b
the creating of that Light which God calls Day, the
vens, and with them the Angels, and the Earth, or
matter called the Deep, which was over-spread

ſs, were created: either therefore the Lord did
ate the world in *ſix Days*, or 'tis untrue that the firſt
Geneſis began with morning Light: and I won-
on vvhat grounds this notion ſhould enter into any
ead: for though God calls the Light Day, and
rkneſſe Night, (as we ſhall do when we ſpeak of
tificial Day) yet withall he called the Evening of
rning the firſt Day; and what was this Evening
rning? Surely its all that ſpace of Time wherein
rd did his firſt days work; now its evident, that
the firſt days work was before God created the
and what though evening be oftentimes taken for
r part of the day-light? yet its too well known
e who have waded the deep in this controverſie,
s oftentimes taken not only for the bound between
nd darkneſs, *i. e.* the end of light and beginning of
ſſe, *Joſ.* 10.26,27. *Pſal.* 104.23. but alſo for the
time of darkneſſe, as 'tis here in this firſt of *Gene-*
and as we ſhall prove in due place; and therefore
firm, that the *Hebrew* word uſed by *Moſes* for eve-
, not to be naturally applyable to the night, becauſe
nifies a mixture of light and darkneſſe in the notion
, is a groſſe miſtake; for the *Hebrew* word *Gnereb*,
or ſignifie a mixture of light and darkneſſe, but on-
ixture, becauſe it is the beginning of darkneſſe,
in all things ſeem to be mixed and compounded to-
, and cannot be clearly and diſtinctly diſcerned in
inds and colours, if *Buxtorfius* may be believed; as
evident, *Iſa.* 29.15. and to affirm, that the Day is
the Night, even in this firſt of *Geneſis*, becauſe *Mo-*
netimes ſets the Day before the Night, it may ſeem
ble an Argument as to ſay, that the Evening is be-
he Morning, becauſe *Moſes* here ſets the Evening be-
he Morning; but this will not ſeem rational to them
make the Evening to comprehend the later part
e day-light, and the Morning the firſt part of it:
tly, to make the Light to begin the day, becauſe the
e of light is a certain principle of computation (the
e of darkneſſe before that light was created being
own) is all one, as if one ſhould affirm, that the time
y-light was not the beginning of the day, becauſe
pace of that is alſo as much unknown. For if we know
darkneſſe was before light, though we may not know
long it continued, yet we do know certainly that the
firſt

first day began with darkneſſe, and that this darkn
light made up the ſpace of 24 houres, or of a n
day (as in all other days works of Creation) and
is ſufficient to break down this principle, *viz.* that t
Day in *Geneſis* began with Morning Light.

Theſis 20.

20. Some ſay, the *Sabbath* is ſignificative of Heaven
therefore it onely comprehends the day-light which
to ſignifie the lightſome day of Heaven, which dark
is not: but why may not Night-time ſignifie Heav
well as Day-time? for Heaven is a place of reſt
the night is the fitteſt time for reſt, after our wear
bours in the day. Who teacheth men thus to allego
how eaſie a thing is it thus to abuſe all the Scripture:
yet ſuppoſe it ſhould ſignifie Heaven, yet why ma
the *Sabbath* continue the ſpace of a natural as well
an artificiall day, conſidering that the naturall day o
world, or of both Hemiſpheres, conſiſts only of light, w
theſe men ſay is ſignificative of Heaven?

Theſis 21.

21. We may and do ſanctifie time by ſleeping on the
bath night, as well as by ſhewing works of mercy,
doing works of neceſſitv upon the *Sabbath* day, or
may do by eating and drinking; for to take mod
ſleep is a work not only of neceſſity, but alſo of n
to our ſelves, and therefore to aboliſh the *Sabbath*
from being any part of the *Sabbath*, becauſe we ca
(as ſome think) ſanctifie time by ſleeping no more
by working, is very unſound.

Theſis 22.

22. *Moſes*, indeed tells the people, *Exod.* 16. 23. th
morrow is the Lords Sabbath, but he doth not ſay
the day time onely was the onely time of the *Sabbath*,
that the day-light begins and ends the *Sabbath*; bu
mentions that time, becauſe on that day-light of the
venth day they were apt and inclined to go out (as in
ther days) to gather Manna, and ſo to break the *Sabb.*
and it is as if we ſhould ſay to one who was ready to r

he *Sabbath* morning about worldly occasions, Do
out, for to morrow is the *Sabbath*; that so we
reby prevent the breach of the *Sabbath* in that
specially at that time wherein one is most inclined

Thesis 23.

23. nagine that the *Sabbath* must be contained within
nds of day-light, because *Christ Jesus* arose at break
*Mat.*28.1. is of no more force than as if one should
e the containment of it within the bounds of some
se, and twy-light; for its evident that he arose a-
at time.

Thesis 24.

24. e is no more necessity of sanctifying a day and an
y beginning the day at Evening, than by begin-
at Morning light (for thus some argue) for what
f the Evening of both Hemispheres, that the second
g would begin 12 houres after the first, if the *Sab-*
as sanctified to begin at the Evening of both He-
res, and so there would be a day and half sanctifi-
e like (I say) may be averred of the morning,
ng that both Hemispheres should begin their *Sab-*
the Morning of both Hemispheres; but we know,
e *Sabbath* day is sanctified to begin and end accor-
the setting and rising Sun in each Hemisphere and
ude of places respectively.

Thesis 25.

25. vening, Morning, Light and Night, made up every
e Creation, why shall we think but that the *Sab-*
ay also consisted of the same parts? and if the whole
was made in six days, and these days be only such
sist of day-light, when then was the third Heaven
aos made which did exist before light? those Fa-
and School-men, who set such narrow bounds to
y, had need consider of it, lest their answer be like
ho hearing a simple Preacher, desiring the continu-
of the life of the King so long as Sun and Moon en-
l? and being askt, if that should be so, when should
n reign? he replyed, it may be the Preacher thought
e might rule by Candle light.

Thesis

Thesis 26.

26. Suppose therefore that there was no publick wo
the Temple (as one objecteth) among the Jews
night-time, yet it will not follow from hence th
Sabbath was to continue no longer then day-light;
Sabbath might be sanctified privately in the night,
as more publickly in the day; & thus the Jews wer
to sanctifie their *Sabbaths*, and so should we, *Isa.*
Psalm 63. 7. *Psalm* 92. 2, 3.

Thesis 27.

27. 'Tis true, that its very good to prepare for, and
Sabbath with holy affections; yet if a seventh
weekly time be due to God, as six parts of it are
us, through the goodnesse of God; then let God
rified as God, and the whole day allowed him as
let *Cæsar* have his due, and God his.

Thesis 28.

28. Others allow the Lord his whole time, but the
that he hath fixed the beginning of it at the gates
Opin. 3. night, "which *Mid-night* they call Morning, or
"*Mid-night*, or Mid-night Morning, and therefo
"imagine out of *Gen.* 1. that the Morning was he
"wherein time began, and half day; six hou
"from mid-night to six, and six hours day fr
"to mid-day: and by the same proportion, the
"ing to begin at mid-day, and so to continue six ho
"from 12 to six, and six hours night from six to mi
"and therefore they say, that God is said to stre
"North upon the empty, *Job* 26. 7. because the f
"ginning of the notion of time began from the
"point, when darkness was first upon the fac
"deep, and from this North point in the Revol
"the Heavens we do account it mid-night, as be
"posite to the south which in the course of the S
"mid-day: and therefore also (they say) that Ev
"never taken in all the Scripture for the whole ni
"as Evening begins at mid-day, so Morning be
"mid-night.

Thesis 29.

the first day, and consequently the *sabbath* day 29.
egin at mid-night, it were meet to give a demon-
that this first darkneſſe ſhould continue juſt ſix
or half the time of ſuch a night when the ſun is in
inoctial; but although it be certain that the firſt
an in darkneſſe, yet its wholly uncertain whe-
s darkneſſe continued but ſix hours. *Zanchius*
y others have very good cards to ſhew that this
kneſſe continued a compleat night of 12 hours;
n the other hand make it far leſſe; certain it is,
ued ſome conſiderable ſpace of time, in that it
: name of night put upon it; but that it ſhould be
hours, neither can mans reaſon demonſtrate it,
t God in any ſcripture revealed it, but it is a meer
nty, and therefore an ill foundation for ſetling the
g of the *ſabbath* upon.

Thesis 30.

would prove the *ſabbath* to begin at mid-night, 30.
Chriſt aroſe at mid-night, and he aroſe at mid-
ecauſe *Sampſon* a Type of Chriſt carried away the
Gaza at mid-night, *Judg.* 16. 3. but ſuch allegori-
onings were fit Tools for blinde Monks in former
delude the ſimple people with; I ſuppoſe men
r now then to be fed with wind and chaff, and
their faith upon couzening allegories of humane
which as the blinde Monks of old did feed the
ſo the Familiſts now deceive the world: both
re the fruits of Gods heavy curſe upon their hearts,
auſe they did not love the Truth to feed upon it,
efore fed with vanity of mind.

Thesis 31.

rue *Paul* Preached till mid-night, *Acts* 20. 7. but 31.
hence follow that the *Sabbath* was to end at mid-
no verily, for the beginning and end of the *Sabbath*
eaſured by mans Preaching a longer or a ſhorter
Paul might have continued Preaching longer then
bath or mid-night, the caſe being extraordinary in
reſpect

respect of his departure the next day never to see ces more. And he might have continued a shor then the Sabbath continued, as our Saviour hi before Sun-set, *Mark* 1,22,32. for the bounds nuance of the Sabbath are not set according to t ning and end of any mans Preaching, which is ding uncertain: *Pauls* long Sermon was not c and ended at Mid-night purposely, and because fo Sabbath continued; but occasionally, in regard nall departure from them the next day; and respect of this extraordinary cause he continued at it, which in ordinary course had been very u ble.

Thesis 32.

32. It is not said in the first of *Genesis* that the and the Evening were the first day, as if the d begin at Morning Mid-night: but the Evening Morning were the first day; and therefore its fir any should derive the beginning of the Sabbath f ning Mid-night out of this Text: The *Græcians* they begin the day at the Evening of Sun-set, d fore orderly call their natural day * νυχθήμερον * 2 *Cor.* 11. 25 probable that *Moses* would speak disorderly, & *trograde* here? and not rather according to the tation of *Daniel*, who calls 2300 days by name c *Boker*, which signifies Evenings Mornings, bc Evening, not the Morning, much lesse Mid-night is to begin the day, *Dan.* 14. 26.

Thesis 33.

33. It is true, that sometimes those things which a order of time, are spoken of last in order of st therefore its no solid Argument to prove that the is before the Morning, meerly because the Even down first before the Morning, unlesse it can b that the story sets down such things (and so this cular) orderly; which I suppose is evident, 1. the first darknesse is called Night, and also com the whole Time of Night, as light comprehends t Time of the Day, *Gen.* 1.4,5. Now I do not fin the Scripture, nor is any man I think able to the whole Night is taken for the Morning, and

darkneſſe could not poſſibly begin at the Morning
night Morning. 2. Becauſe the ſcope of *Moſes* in
pter is to ſet down not only the work of Creati-
the exact order of it, and conſequently of the
Time, which was conſecrated with the world;
beginning of it, then the ſucceſſion and viciſſitude
ſt, in the dark night, then in the light day, and
is all one) firſt, in the Evening, then in the Mor-
Becauſe the Evening may be the end of the Arti-
y; but I know no proof from any inſtance in
e to make it the end of the Natural day, of which
ere ſpeaks; and therefore as Evening cannot end
, ſo Mid-night Morning cannot begin it.

Theſis 34.

firm that the Evening is never taken in Scripture 34.
whole Night, and that therefore by the Evening
o underſtand ſix hours day, and ſix hours night, as
equence is moſt weak, ſo the aſſertion is moſt
may appear to any who ſeriouſly ponders theſe
like Scriptures, *Hab.* 1.8. *Pſal.* 92.2. *Job* 7.4.
. 66,67. *Zach.* 14.7. *Iſa.* 21.12.

Theſis 35.

can it be proved that the Evening begins at mid- 35.
ich is their principall Argument to prove that the
begins at mid-night.

Theſis 36.

nough it be ſaid, *Exod.* 29.38,39. *Exod.* 12.6. That 36.
b was to be ſlain between the two Evenings (as
e *Hebrew*) yet neither theſe, or any ſuch Scrip-
able to prove that one of thoſe Evenings muſt
ily begin at mid-day; but only this, that ſome
he after-noon when the Sun was in his declining,
of theſe Evenings; ſome of the *Jewiſh Rab-*
gin it at noon, and yet it is without warrant from
e, and they are overwhelmed with croſſe teſti-
from moſt of their fellows, who begin it ſome a-
e, ſome about two of the Clock in the after-noon,
phus (who knew beſt his Country-mens manners)

and who is one of moſt credit in his writings, t
that they began their firſt Evening about three
Clock in the afternoone.

Theſis 37.

37. We read indeed of the ſhadows of the Evening,
4. but it doth not hence follow that the Evening
at mid-day, but rather ſome time after it, the ſha
of the Evening being the ſhadowes of the day dec
which therefore grow long; but mid-day is no t
declining ſhadowes.

Theſis 38.

38. Although the Evening may be called by humane
all that part of the day wherein we wiſh men goe
from noon till Sun-ſet, yet its then called the Ev
reſpect of the Artificiall not Naturall day, of whic
ſpeakes when he divides the day into Morning an
ing, part of which afternoon is alſo called Evenin
Holy Ghoſt in Scripture; becauſe it is either appr
or haſtning towards the Evening of the naturall
contiguous to it: even as part of a dark Night is ſo
called Morning, becauſe it is either contiguous c
from the Morning light, and men are then uſually
preparing for it.

Theſis 39.

39. And as no Text can be produced to prove that
ning begins at mid-day; ſo neither can any be al
prove the Morning to begin at mid-night. Th
ture (ſpeaking properly) putting an expreſſe d
between Mid-night, Cock-crowing, and Morni
13. 35.

Theſis 40.

40. And therefore to Tranſlate the words in *Gen.* 1
"the Evening, ſo was the Morning the firſt day;
"and this gloſſe and interpretation. *viz.* That o
"premiſſes of Night and Day, ſo was the Evenin
"of them both; ſo was the Morning alſo compo

to wit, of Night and Light: this I say is but words; is no proof for such an interpretation. *Junius* Transis best and most clear, and rationall, *viz.* So was vening and the Morning of the first day: for as een said, the whole time of night is never called by me of Morning; let any man shew the least Tittle Scripture of it, and I will yeeld to them in this

Thesis 41.

firme that the division of the naturall day, *Gen.* 1. 41.
and Night, was for civill use, and into Evening ning for Religious use, in respect of the Evening ning sacrifice a long time after, is just such a device ho would needs thinke that the first day of the as called μία σαββάτων, because God fore-saw and l the change of the Sabbath unto that first Day; now, God speaks of things as they were then in ture when they did first exist, before Sacrifices ought of; *Adam* called the names of things accordeir natures and speciall use, and is it credible that is fall where there was no use of Sacrifices, that uld know of Morning and Evening Sacrifices, in espect it was called Evening morning? and yet it was in respect of Religious use that these names n to each day, yet why must not the Evening beday rather then the Morning? it being as hath bin first in being as it is first in naming.

Thesis 42.

rue, the time before day, *Mark* 1. 35. is called 42.
orning, and we read of the Morning watch be- light, *Exod.* 14. 24. yet these places no way prove ich they are produced for, *viz.* That Morning be- mid-night: that Christ went to prayer at mid- because he went to it in the early Morning, or that ning watch began at mid-night; for we know it ne time after it; these places indeed shew thus That sometime before Day-light is sometime called g, which is readily acknowledged in the respects ntioned.

Thesis 43.

43. The Angels indeed were created together wi
third Heaven, *Gen.* 1.1. in the beginning of Time; fo
incorruptible (as the third Heaven is) they could no
terward created out of the first matter, as all this vi
corruptible World was; therefore the Earth is sai
dark and void (*i. e.* of all Inhabitants and beautiful
in opposition to the third Heaven which was mad
it, which was lightsome and full of Inhabitants, v
Angels; and if it was a Kingdom prepared from th
dation of the World, surely this Kingdom had a Kin
and this King had his subjects; who could they t
but Angels? but to infer from hence that this Time o
ness wherein the Angels were created, should be m
& that therefore they are called by *Job* the Mornin
Job 38.6,7. as some imagine, will follow no more
if one should affirm that the King of *Babel* (called *L*
was certainly born in the Morning, because he also i
a Morning star, *Isa.* 14.13. for who sees not, but
speech is metaphorically in both? glorious excell
bove others being bestowed on them, as speciall
nesse and lustre is given to the Morning star.

Thesis 44.

44. *Belshazar* is said to be slain in the night, *Dan.* 5.3
the Prophet *Isaiah* has foretold should be in the M
Isa. 47.11. but will it follow hence that the M
the time of mid-night? might it not be after mid-
well? for the Text is silent; and yet I do not th
the word Morning in *Isay* is meant of mid-night,
part of any night, but by a metaphor the apparen
the beginning of his misery (the light of the Morn
nifesting all things apparently) the Lord also allu
the manner of humane Judicatures; who were
passe the sentence and inflict it in the Mornin
Scripture frequently holds forth.

Thesis 45.

45. Though also it be true, that the Lord smote the *E*
at mid-night, and that the *Israelites* were prohibi

out of doors till Morning, *Exod.* 12.22,29,30. and they did stir up one another to depart before morning; yet it will not hence follow (as some would) that mid-night was the beginning of their Morning: 1. They might have risen at mid-night just when destroying the *Egyptians* first born, for that was the Morning by this account. 2. They are prohibited stirring out of doors till Morning, as of themselves: God, and *Pharaoh*, and *Moses* will force them out, no rule broken by stirring out in such a case before light morning. 3. 'Tis more than probable that 'tis some good space after midnight before they stird which is said to be in the Morning watch; for the stroak was at mid-night, after which *Pharaoh* and Counsel must sit and consult, and conclude what to do, for *Moses*; after which there must be some time 'tis to acquaint the *Israelites* to make them fit and depart their departure; therefore *in the Morning* at midnight which began this Morning. 4. *Pharaoh* and *Moses* after mid-night, yet this Time is called *Psal.* 30.31. and not Morning; and indeed properly 'tis not so, only called so by an improper speech.

Thesis 46.

46. In *Job* saith that God stretcht out the North upon Misery, *Job* 26.7. 'tis not spoken of the empty *Chaos*, which hath no occasion to speak thereof, nor is it his mind but of the places near the North Pole which are called empty of Inhabitants, none being able now to live in that frigid Zone.

Thesis 47.

47. God hath set any time to begin the Sabbath, surely 'tis some time as may be ordinarily and readily known, that so (as well as in all other Ordinances) the Sabbath may begin with prayer, & ended with praise: but if it should be at midnight, what man of a thousand can readily tell the certain time when it begins, that so they may in a holy manner begin the Sabbath with God? all men have not Mid-night Clocks and Bells to awaken them, nor can the crowing of Cocks herein give a certain sound; a poor plain man had need be a good and watchfull Mathe-

matician that holds this opinion, or else I see not
will know when mid-night is come; and if he
then its very considerable and to me unquestiona
that cannot be the beginning of holy Time whi
be begun in a holy manner: there was never
nance of God but it was so ordered as that it m
narily be begun and ended with God; which
question that the beginning of it at Morning
cannot be of God.

Thesis 48.

48. *Opin.* 4. Others there be, who do not begin the Sabba
ning mid-night, but begin and end it at *Mornin*
the rising of the Sun, and the light of it: who h
assisted with better proofes and stronger argum
any of the rest, and therefore need tryall, and
need to know what weight they are of. As all
accurately wary lest the rule of love be broke
such gracious and learned Servants of God; c
how much they have to say in this point, in w
much love, respect and indulgence hath been ev
ted necessary by men of moderate and sober mi

Thesis 49.

49. The six working-dayes being considered abs
themselves, in this respect it is no matter whethe
gin at Evening or Morning, or Mid-night, or Mid-
it in this respect a sin to begin and end the dayes
to the custome of the civill Nation where we liv
cause these dayes are to be considered relatively
of the seventh Day, hence the week dayes are so
gun, as that their relation to the seventh be not
so as that the bounds and limits of the Sabbath
paired or transgressed: for there is no religious
to begin and end civil time with sacred: nor is it s
ly as it may seem at first blush to give God and C
due: civill accompts to the one, and sacred to t
for when the *Jewes* were subdued by the *Rom*
might and did begin their reckoning of civill Ti
Romans did, and yet reserve the bounds of sac
wholly unto God. They did the like in *England* m
since, saith M. *Fox*, & that their civil days began in

Religious dayes in the Evening; And when they variously begin their dayes, there was no such disproportion of Times as Reverend Mr. *Cleaver* in the like case; if holy Time should not begin ning, which he pleads for.

Thesis 50.

incipal foundation of this Opinion, are the words r Evangelists, *Matth.* 28. 1. *Mark* 16. 1, 2. *Luke* ohn 20. 1. Among all which that of *Matth.* 28. 1. t weight, wherein 'tis said, *In the end of the Sab- began to dawn toward the first day of the week, &c.* nce it seems to follow, that if the Sabbath Day the dawning of the first day of the week, that dawning of the day-light of the first day, must ginning of the Sabbath Day, or of the Christian 5.

Thesis 51.

onsideration of this Scripture hath caused some, cious, (*viz. Beza, Junius* and others) who con- Sabbath to begin at even, to affirm upon very grounds, that there was among the *Jews*, at this er their *Roman* bondage, a double account, and re- of the dayes of the week. 1. Civill. 2. Sacred According to sacred account (they say) the Church began their Sabbath at Evening, not Morning, hey demonstrate from sundry pregnant Texts in nd new Testament; but according to the civill of the *Romans*, who gave the precedency to the before the Evening, they begun it therefore in ning, and according to this latter account they sup- Evangelists to speak. 51.

Thesis 52.

f the severall Texts be duly examined, rightly ed and sincerely interpreted, there will not ap- neceſſity of such an account from this place, but hat these Texts which are ordinarily produced to the beginning of the Sabbath at Morning, will bring g evidence to demonstrate its beginning rather on ning before. 52.

Thesis 53.

53. For this dawning toward the first day of th
meant of the Artificial Day, or the Light of the fi
the week, as the word *dawning* implies, and the
of their fact in comming to the Sepulchre demo
much; for it is not the scope of the Evangelist to
when the first day of the week began, but at wh
the first day of the week such and such actions fe
thing done in any Time of the day, whether at fi
or two of the Clock may be said to be done that
will not follow that they are therefore done in t
ning of that Day: I meet with two Exceptions h
1. Some say that it might be meant of the Art
if the words had run thus, *viz.* at the *Dawning of*
the first day of the week about the dawning of
but the dawning towards the first day, *This phr*
say) *seems to describe beginning of such a day as sta*
lation to the whole week, and all the other days of
which are to be taken for naturall dayes: But, 1.
hope a first Artificiall day of the week, as well
rall. 2. This Artificiall day doth not in this ac
clude the Night before as part of this first Day, a
quently the Naturall Day consisting of Night an
therefore it may well stand in relation to the ot
of the Week which were naturall; for although
gelist sets down particularly when these things
Resurrection of Christ happened to be, *viz.* at t
ing towards the first day of the Week, yet we
the Sabbath at Evening, may and do use the sam
and yet so speak of the Artificiall day upon wh
event begins, as not to exclude the Night bef
which the Naturall Day begins. 3. Compare
gelists; and the dawning in *Matthew* towards
day, will be found to be all one with this phrase
first day about or at the dawning of it: for th
Matthew calls dawning to the first day, *Mark* c
in the Morning, the first day of the Week, at
of the Sun; and *Luke* calls upon the first day of
very early in the Morning: whence it is evid
Matthews dawning to the first day is all one w
the rising of the Sun upon the first day: so that
ference between dawning towards the first day,

pon the first day, seems to be an English *Cabalism*, meer curiosity exhaled and extracted out of the ; rather then any solid Truth which the Text holds or the Spirit of God aimed at.

A second exception is ; that though the words *Day* ipture be taken for the Artificial day, yet never whē ord first, second, or third Day, &c. are joyned toge- nd they point us to the first of *Genesis*, where when st or second day is mentioned, its constantly meant aturall and not an Artificiall Day. But 1. This is a nistake ; for the Day of the *Levites* Travell (which ot in the Night, but upon the Artificiall day) is cal- e fourth Day, *Judg.* 19. 5. And the fifth day, *verse* 8. is Artificiall day may be called the first day, as that y involve the Night before, (where we make the th to begin) as well as the Night after, on which nake the Sabbath to end ; and thus the Natural day e here comprehended also (which they plead for) me day which Artificially begins at day-light, may ally begin the night before.

Thesis 54.

we should suppose that this Day is meant of the Arti- 54.
Day, yet there is a harder knot to be unlooſed in ords of *Matthew*, who affirmes, that this Day-light y-dawn was the End of the Sabbath. Whereby it es that the Sabbath began at the dawning of the day e, and therefore it ends at the dawning of the first llowing : and hence they infer, that the day-light is first day cannot belong to the night of the Jewish ath, which immediately went before. And I con- the argument is strong and undeniable, as the words der the glosse. We must therefore enquire more wly into the true translation of the words, and their ning.

Thesis 55.

hat therefore which we translate the end of the Sab- 55
, is in the Originall ὀψὲ δὲ σαββάτων. Which words ariously iranslated ; we shall onely observe that the k word ὀψὲ hath a double signification, in frequent among Greek Writers.

1. Some-

1. Somewhile it signifies Late Time, or the ext
and last time of the continuance of any thing: as, ὀψ
ἡμέρας, *i. e.* the late time, or latter time of the Day.
2. Sometimes it signifies a long Time after: as, ὀ
Τρωικῶν, *i.* a long time after the Trojan War: Now i
place it is to be translated and in this latter sence thi
long time, or a good while after the Sabbath was ended,
began to dawn to the first day of the week, &c. whic
terpretation if it be made good will clear up this dif
ty, *viz.* that the Jewish Sabbath did not end at the
ning of the First day of the week, but long before: n
deed durst I incline to this interpretation, if I did n
the Evangelists (the best interpreters one of another
king the same to my hand.

Thesis 56.

56. For first, *Mark*, who writ after *Matthew*, and is bes
to interpret his words, expressly saith, that the Sabbath
past when the women came to the Sepulchre; his w
are διαγενομένου σαββάτου, *The Sabbath being past*, Ma
1. Hence therefore, if *Matthews* words should be tr
ted, Late on the Sabbath, or towards the end of the
bath, then the Sabbath was not already past (as *Ma*
firms) but drawing toward an end. *Mark* therefore t
us, that the Sabbath was ended, and yet not telling us
it ended, why should we not Harmonize the Evan
by *Matthews* words, which tells us that it was long b
2. The time of the coming of some of the women t
Sepulchre, as it was upon the first day of the week
was some time within the night: and hence *Mark* te
it was very early, *Mark* 16. 2. which cannot be at the
of the Sun onely when 'tis said also that they came t
Sepulchre; for that is not λιαν πρωΐ, *valde mane*, or
early. Again, *Luke* tells us that it was ὄρθρου βαθέως,
early or in the depth of the night; for so the word ὄρ
frequently signifies the time of the night when C
crow. I forbear to instance in Greek Writers, becaus
Evangelist *John* cleares up this most fully, who expr
saith, that it was σκοτίας ἔτι ὔσης, *it being yet dark*:
though it be said *Mark* 16. 2. that the women came to
Sepulchre about rising of the Sun; yet *Piscator* and ot
interpret that of their last actuall coming to it; their
paration for it being very early, while it was yet
ni

and it seems there was two comings by severall of to the Sepulchre: for its evident that *Mary* (who ost affection) came to the Sepulchre while it was rk, the rest of them possibly preparing thereunto. ver the Evangelists be reconciled, this is evident, that rst stirring of the women about that work from they abstained upon the Sabbath day, was very ear- ne depth of the morning Darkness, before the Day- when some would begin the Christian Sabbath: and ence it follows. 1. That if the Sabbath was not past efore this dark time of the night began, but rather when the first day of the week began to dawn, then follow, that these holy women did not rest the Sab- ccording to the Commandment; for we see they are ght busie about those things which they did forbear ecause of the Sabbath, *Luke* 23.52. 2. Hence it will llow, that if the Sabbath was not ended before this me of the night, but onely at the dawning of the ght, then our Saviour could not arise from the dead rst day of the week, but within the dark night of Sabbath: for *Mary* came when it was dark, and the Christ was risen before she came, and how long be- man can tell; but its evident that Christ arose the y of the week, *Mark* 16. 9. and therefore the Sab- was ended long before. 3. If therefore the Sabbath st at the dark time of the night, how then can the h begin at morning Light? and if it was past when thus dark, when then could the Sabbath end, but this night did first begin? and if this was so, it was truly ἐνὶ σαββάτων, a good while after the Sabbath ided when this dawning toward the first day be- ccording to the interpretation given.

Thesis 57.

57.

s true indeed, that this time of darkness is called ng; and hence some would infer, that the Sabbath s in the Morning: but suppose it be so called, yet it called morning Light, at which time they plead the th should begin; and it is improperly called Morn- ecause (as hath been formerly shewn) it is prepara- so, men usually preparing them for the work of the light following. Morning is also frequently taken in ture for any early time, *Eph.* 3.5. and so this night of the

the first day of the week, wherein the women ar
their work, was an early time, and therefore called
ing. Again, suppose a double morning be acknow
(as there was a double evening) yet it will not follo
this morning belongs only to the day following, for
belong to the night before; for as where there ar
evenings spoken of, the former belongs to the day, t
ter to the night: so if we grant two mornings, the
morning may belong to the day ensuing, and the
to the Night preceding; if therefore any plead for
ginning of the Sabbath at the morning light, these
of the Evangelist will not bear them out in it, it bei
morning when Christ arose; if they say it begins
dark morning, then let them set exactly the time
dark morning wherein Christ arose, and whe
would begin it; but no wit of man I fear is able to d
strate this.

Thesis 58.

58. And surely its of deep consideration to all tho
would have the beginning of the Sabbath to be ju
time of the Resurrection of Christ, on the Mornin
not any one of the Evangelists do set forth, or aim
forth the exact time of Christs Resurrection: they
indeed the exact time of the womens preparatio
comming to the Sepulchre, and of the Earth-qua
fear of the Souldiers, and that these things were d
the morning; but none of them points out the t
Christs rising; nor is it their scope to shew exactl
he rose, but onely to shew what he was risen and
appeared to many being risen, who came to seek f
Now assuredly, if it had been the mind of God t
people should begin the Sabbath when Christ be
Resurrection, he would have pointed out the exa
when he did rise, that so they might exactly be
Sabbath; but none of the Evangelists point out th
nor is it their scope exactly so to do; nay, they do
point out when other matters hapned about the w
comming to the Sepulchre, but this is not made m
of; onely we may gather by laying many things to
about what time it should be, and therefore I mar
them who would prove the beginning of the Sabb
the time of Christs Resurrection from the four Evan

; exactly to the time of the womens rising in the
to visit Christs Sepulchre, but not a word of the
ing this drives at, which is the exact time of
ising.

Thesis 59.

e that would have the Sabbath begin at morning, 59.
John 20. 19. where 'tis said, *That the same day at*
ich was the First day of the week, Jesus came among
ples, when the doors were shut, which (say they) *was*
ight; and therefore the night following belongs to the
e, which was the Christian Sabbath: which place
l with Luke 24. 33. *does further clear up* (as they
truth; for the two Disciples who went to Emaus *and*
ft, are said to return to the Disciples when they are thus
ther; which evening cannot (say they) *be possibly*
the First evening before Sun-light was set, because
being far spent, vers. 29, *and they constrained him to a-*
h them (*which argues that it was late*) *and the di-*
Emaus *from* Jerusalem *being sixty furlongs, or eight*
cepting a half; so that it was impossible for them to
o long a journey in so short a time, within the compasse
rst Evening: Hence therefore its meant of the second
which was within night, which yet we see belongs to
before. But there are many things considerable
nate the strength of these reasons.

Thesis 60.

st, this invitation our Saviour had to stay by the two 60.
es, was probably to some repast, some time after high
ossibly to a late Dinner rather than a late Supper to-
he latter evening; and if so, then the Disciples might
ome from *Emaus* to *Jerusalem* before Sun-set with-
ormer evening; for the word *toward evening*, πρὸς
, may be as well understood of the first evening to-
or 3 of the clock, as of the second; & if it be object-
at before the first evening the day could not be said
ar spent; yet if the words be well observed, no such
tion can be forced from them, for the words are κέ-
ἡμέρα, i. *the day hath declined*; which is truly said of
me after high-noon, and therefore might be a fit sea-
presse our Saviour to eat; as may appeare by com-
g this with a parallel Scripture, *Judges* 19. 8, 9.
which

which is almoſt word for word with this place of *L*
the Levites father invites him to eat ſomething a
early riſing, *verſ.* 8. which was too ſoon for ſupp
therefore ſeems to be rather to a Dinner which t
ried for untill after high-noon, or as 'tis in the O
עַד־נְטוֹת הַיּוֹם *i.* untill the day declined, (ju
here in *Luke*;) and then when dinner was en
perſwades him to ſtay ſtill, becauſe the day was w
(as we tranſlate it) toward evening; (as here the
tell our Saviour) and yet after theſe perſwaſions
as late as it was he departed and came to *Jeruſalem*
night, and from thence to *Gibeah* (without any
too) before Sun was ſet, or the latter evening; an
if we may give credit to Topographers, *Gibeah* wa
as far from *Bethlem* (from whence the Levite came
ſalem was from *Emaus*: and therefore if the Levi
with his cumber and concubine 10 many miles be
ſecond evening, notwithſtanding all the Argume
from the day declining, and that it was toward e
why may we not imagin the like of theſe Diſciples
us much more? who had no cumber, and whoſe
not but adde wings to a very ſwift return to the el
fore the ſecond Evening, notwithſtanding the li
ments here uſed in *Luke* 24. 29. And yet ſecondly
that they invited our Saviour to ſupper, yet the
Evening beginning about two or three of the Clo
after-noon, our Saviour might ſtay ſome time to e
them, and yet they be timely enough at *Jeruſalem*
the ſecond Evening: for ſuppoſe our Saviour ſtaid
with them or more, after two or three of the Clo
a ſtrong man may walk ordinarily three miles a
why might not the tydings of this joyfull news ma
double their pace, whether on foot or horſe-b
mention is made of either, and ſo be there w
hour and half or thereabout before the ſecond
could come?

Theſis 61.

61. And although our Saviour appeared to them w
dores were ſhut, yet it is not ſaid that the doors w
becauſe it was Night, but for feare of the *Jewes* a
Purſevants; that they might not ruſh in ſudden
them, which they might doe in the Day as well, a

and though this was a poor safe-guard from their s, yet it was some, and the best which they had, or could think of at such a time; and if our Saviour them when they were at supper, *Mark* 16.14. and rdinary time of the *Jews* supper was a little after t Sun-set (as might be demonstrated) then the se-ening was not as yet begun, no not when Christ much lesse before the other two came, who were om *Emaus* before.

Thesis 62.

aid by some, that if it was not very late, then the Ar- of the Disciples to perswade Christ to stay were weak; ms (say they) *they were strong, because its said* [*they ed him*] but we know that much affection will e urge a weak argument very far, for stay of some friend; and when arguments will not prevaile, it d them and constraine them by force; and thus it e Disciples dealt with our Saviour; their constrain- was not so much by force of Arguments as violence e of love, for so the words in the Originall (*πα- ιτο*) properly signifies: and hence it seems that as day enough above head to travell farther in; o- e what need such violent perswasions to stay with *and for any to say, that the Parallel of the Levites perswasions to stay, upon weak grounds, is not the same , because his Arguments might suit well not to begin a ney when it was past noon, which was the case there; reason of no force to perswade to go farther when a a journey already: which is the case here.* I say this is against the Practise of love in common experi- en weary in their journey may stand in more need vasions to stay than they that have not begun to t all; nor was the *Levites* journey long from to *Gibeah*. 62.

Thesis 63.

is it an Argument of any weight, from *John* 39. 1. the two Disciples are said to abide with Christ ay, that therefore the night following did belong to ay (they staying as it is supposed all night) and con- ntly that the Day begins in the Morning; for these Disciples 63.

Disciples comming to Christ at the tenth houre, or
the clock in the afternoon, there were then two ho
maining untill Night (the *Jews* artificiall Day con
from six to six) within which time our Saviour (w
do much work in a small time) might sufficiently
them (for that time) within the space of two hou
why might they not depart before the night came,
stay with him only so short a time? and yet if they
that Night, they might notwithstanding be said to
artificiall day only, without reference to any Nigh
or after, or to any part of the Morning followi
Night, when 'tis propable they departed if they c
with him all that Night.

Thesis 64.

64. Those who think that *Paul* would never have P
till mid-night, *Acts* 20. 7. if that night had not b
of the Sabbath which began the Morning before, n
would he after this long Sermon have communicat
them in the Sacrament, *vers.* 11. unlesse it had b
Sabbath Day, may do well to consider these things
the cause of taking in so much of the Night follo
Preaching till mid-night, was extraordinary, *vi*
early departure never to see their faces more; an
that if this Night was no part of the Sabbath, it v
unreasonable to hold them so long at it, is an
which wants reason, if we do but consider the sh
of his time, the largnesse of *Pauls* heart, speaking
his last, and the sweetnesse of their affections as mi
ly enable them to continue till mid-night and
with cheerfulnesse, and without thinking the duty
and unreasonable long *Paul* therefore might b
Sermon some part of the Day-light, which was pa
Sabbath Day, and continue it till mid-night follow
yet this night be no part of the Christian Sabbath,
it was an extraordinary cause which prest him h
2. That there is nothing in the Words which wi
the Sabbath to continue so long as *Pauls* Sermon
suppose those who begin the Sabbath at Evening,
should be said of such, that being met together the
of the Week to break Bread, their Teacher bein
part on the morrow, Preached unto them and co
his speech till mid-night, will this argue a contin

e day? No verily, and the like reason is here. the Lords Supper might be and was administred *'auls* Sermon; for there is a double breaking of n the Text: the one is of common bread, *vers.* *Paul* had Preached; the other is of holy Bread *ucharist*, *vers.* 7. for the *Syriak* calls *That* breaking ead which is mentioned *verse* 7. the *Eucharist* or upper; but that which is mentioned, *verse* 11. *Com-d*; and the *Greek* word γευσάμενος, implies as nd hence also its spoken of one man principally, it when he had broken Bread, & eaten, & talked a e till break of the day, he then departed, it being inary repast for *Paul* after his long Preaching, and is long journey, and is not therefore any Sacra-eating; the manner of which is wont to be exprest words than as they are here set down; if there-*ls* eating *verse* 11. was common Bread, it cannot affirmed that the *Eucharist* was then administred mon at mid-night, and yet they partaking of the nt this day, *verse* 7. it seems therefore that it was red some time before this extraordinary course hing began.

Thesis 65.

ill it follow, that the Sabbath begins in the Morn- 65.
ause the Morning is set before the Night in the r the Sabbath, *Psal.* 92. 1, 2. for, 1. The scope of nist is not to set forth when the Sabbath begins: it is to be sanctified, and that is, not only by shew- the loving-kindness of God every Morning or day r that perhaps, many will readily do) but also in t, when men may think it too unseasonable or too therefore in a holy gradation from the lesse to the e first makes mention of the Morning. 2. The *He-* rd for every Night, is, in the Nights; and there-ppose that this Psalm is specially applyable to the , which we know some question) yet this place oon evince the Sabbath to begin in the Night be- Morning, and to be continued in sweet affections t after, as that it should begin in the Morning, and nued the night after; so that this place will not s cause, nor is there any weight in such kind of ngs.

Thesis 66.

66. Nor will it follow from *Levit.* 7.15. *with* 22.29, *Exod.* 12. 10. that because the flesh of the peace O was to be eaten the same day, and nothing to be le the Morning (something like this being spoken also Passeover) that the day therefore begun in the Mo for in *Leviticus* there is a double Commandment, 1 the flesh of their peace offerings the same day; but cause when they have eaten, some bones and offal remain, hence, 2. They are commanded to leave t till the Morning, which doth not argue that they berty to eat it as long as they might keep it, but they had liberty no longer than the same day to ea nor liberty any longer than the next Morning so t to keep any of the relicks of it: And as for the Pa (a place much urged by some) they were to kill it fourteenth day, *Exod.* 12.6. which they might eat th following, *verse* 8. yet so as to leave nothing of it Morning, *verse* 10. This night following is not th any part of the fourteenth, but of the fifteenth day mid-night there was a cry, *verse* 30,31. and this nig went from *Rameses* to *Succoth*, *verse* 37. with 46. time is expresly called the morrow after the Pa *Numb.* 33. 3. nor is there any inconvenience or n ken to kill the Passeover upon one day, and continu of it some part of another, the Passeover being a h more dayes than one.

Thesis 67.

67. Nor doth it follow, that because our Saviour tel *Mark* 14.30. *Luke* 22. 34. that this Day, even th (viz. of the Passeover) he should deny him, th Night therefore was any part of the precedent da may be as fairly interpreted to belong to the day ing that Night. Nor is it necessary to determine th *Day* alwayes to a determinate time of 24 hours, o the Night was a part, but only of a speciall season for so 'tis frequently figuratively taken without any to a day of 24 or 12 hours, *viz.* for a speciall Time wherein some speciall providence of God pear and is put into execution, as *Isa.* 39.18 and 2

Exod. 14. 13. 1 *Sam.* 4. 7, 8. 2 *Sam.* 4. 5, 7, 8.

Thesis 68.

swers many objections produced against the begin- 68.
the day in the Evening, for the Morning, to consi-
t the word *Day* is frequently taken in Scripture for
ciall day, and that the word *Morrow* frequently sig-
new artificiall Day, which in respect of, and refe-
nto, the artificiall day going before or following
no part thereof; but as the Proverb is, to morrow is
lay: and thus 'tis taken, *John* 12. 12. *John* 6. 22.
. 7, 8. 1 *Sam.* 14. 24. *Acts* 23. 31, 32. 2 *Sam.* 11.
Exod. 10. 4, 13. *Deut.* 21. 22, 23. *Josh.* 8. 29. and
Exod 7. 4, 11, 12, 17. *with* 1. 6. *to* 13. *Exod.* 14. *ult. with*
28. *Deut.* 9. 9, 11. Whence onely let this be noted,
argue from hence, that to morrow Morning or to
day-light is the beginning of the naturall day, be-
s called a new or another Day, is not solid; nor also
ough the Night following the artificial day, be not
tly called *to morrow*, yet sometime it is so called,
30. 17. where the evening of their morrow stopt
. that night.

Thesis 69.

e are some who confesse that the Jewish Sabbath 69.
t the evening ever since the Creation unto the time
sts Resurrection; but now they tell us that it be-
the Morning, because of Christs Resurrection (the
it) which began then; so that as this makes the
of the day, so it makes a change of the beginning
lay from evening till morning when the Resurrecti-
hrist began: but the feebleness of this opinion
peare from these ensuing considerations.

Thesis 70.

Consider, That the foundation of this opinion is ex- 70.
rotten, *viz.* That the day must not begin, until that
which occasions the change doth actually exist. But
w that the Passeover began before the work which
asion it did actually exist, *viz.* the Angels passing
e *Israelites* at mid-night, *Exod.* 12. 29. with 12, 13,

14. and 6. 8. indeed the Christian Sabbath day is n
fore the day of Christs Resurrection; yet the beginn
this day may be before the beginning of the Resurre
as it was in the Passeover.

2. *Consider.* That if any of the Evangelists had int
a new beginning of the Sabbath at Morning, that
would then have set down the exact time of the
Resurrection; but none of them do this; they set
the time of other things to prove that Christ was ris
not the exact time of the Resurrection, for its v
uncertain; certain it is, that it was before Day-lig
gan; for *Mary* came and found him risen while it w
dark, *John* 20. 1. and how long he was risen befor
can determine?

3. *Consider.* That if Christs Resurrection beg
Sabbath, so that in that moment and point of time v
in Christ arose the Christian Sabbath began, then
could not lie three dayes in the grave; for either
three dayes according to the Jewish account, beg
the day at Evening; and then the third day on
Christ arose (which also was the first day) must b
Evening as we plead for; or else he must lie three
according to the new account, which begins the th
in the Morning, leaving out the night before as not
taining to any part of the week before or after; b
cording to this reckoning its impossible that Christ
lie three dayes in the grave, he may be then inde
to arise the third day, but not to lye any part of th
day, because lying in the grave implies some time
tinuance therein upon the thid day; but how cou
be, when they say that the moment of Christs Resur
began the day of our Christian Sabbath?

4. *Consider.* If the Jewish Sabbath was the last
the week, and began and ended at evening, then th
stian Sabbath must either begin at evening when th
ish Sabbath ended, or the first day of the week ca
the Christian Sabbath, but only a part of the first d
part of the second day; for the night which goes
the Christian Sabbath, either 1. they must make i
long to the Jewish Sabbath, and then that Sabbath
sanctified 36. houres, and so it must be more tha
which is sanctified, which is absurd; or 2. the
make it belong to the Christian Sabbath, and the
cannot make it begin in the morning; or 3. the

out from all weekly account, and so take in the
llowing (which is part of the second day) as part
Sabbath.

nsider. That the seventh part of time cannot be
given to God, but it must be either the first or last
(as hath been shewn) and the morality of the
Commandment cannot be observed without giving
either of these; if therefore the Jewish Sabbath
at Even, the Christian Sabbath must immediate-
ed it, and begin it then, or else a morall rule is

the Jewish Sabbath began and ended at Even,
Christian Sabbath began at Morning, what must
of that night which is between them both, and to
ty of the week must it belong? If any say, *that 'tis*
whether it belong to any or no, so long as time runs
answer will not suffice; for though time runs on,
t *orderly* time is there here which is running on?
nsists of years, and years of moneths, and moneths
s, and weeks of dayes; to what day or what week
st this night belong? they that maintain this opi-
roundly affirm, that its no absurdity to leave that
it out from weekly, nor as pertaining to any week
r after, but say it was lost: alas poor forlorn Night
thus strangely forsaken; what a strange kinde of
this which belongs to no day? what a mishapen
time art thou, and yet how canst thou be part of
at art part of no day, but onely (as they say) of
wing and running on, without head or foot, week

Thesis 71.

tell us, *That in* Joshua's *time, when the Sun stood* 71.
in Hezekiah's *time, when the Sun went back, that*
as great a perverting of the order of Time as this
and that there is as good reason to alter the time
a speciall and wonderful occasion as Christs Resur-
s there was to disorder the course of time then: but
kneſſe of this answer may appear from these

at in the dayes of *Joshuah* and *Hezekiah*, there was
trous mishapen piece of time cut out, as here is
d; for though the Sunne stood still, suppose

about twelve hours in *Joshuas* time, and so made a
36 hours; yet these twelve hours were part of th
and of that which ordinarily makes the day, *viz.* t
tion of the Sun about the Earth, which is ordinari
in 24 hours, only the Lord stopt it a while, and so
a longer day, and yet measured by the ordinary n
of a day, *viz.* the Sun compassiug the earth; whi
night is not.

2. Though some part of the weekly time was c
in some respect; yet no part of sacred and Sabba
was perverted by either the Suus standing still, or i
back, because though these things were longer tha
nary, yet they were but ordinary dayes in this sen
because there was no more to either day than tha
ordinarily makes a day, to wit, that space of time w
the sun circularly compasseth the whole earth For
a seventh part of time be morally due to God, mar
six dayes for himself; yet this is to be understood
day is measured by, and made up of the whole c
motion of the Sun circling the earth; now thou
dayes were longer than usuall in those famous ti
they were onely such dayes as were made by this
and hence there was no change or perverting of t
of the Sabbath, but God hath his due then orderl
here we must make a new and strange beginning
by leaving out a whole night, and denying God a
day, according to ordinary account and reckoni
must fall to a disorderly beginning, upon preter
more than ordinary occasion; which yet we
not so in those extraordinary times of *Hezekiah*
suah.

3. In the dayes of *Josuah* and *Hezekiah*, there w
necessity of prolonging those dayes, and that in a
providence, supposing that God would work wo
his providence; but what necessity is there to b
day when Christ did first arise? for this action fa
upon the first day, might sanctifie the whole day
ordinary course should have begun at Evening: w
whole fifth of *November* is sanctified, upon an
which hapned about nine or ten of the Clock:
Evening of the Passeover was sanctified before th
passed over the *Israelites* at mid-night, which w
casion of the sanctification of that day: what nec
cessity was there to leave a whole night out of w

nd loſe ſuch a part of precious Treaſure ?
was for the manifeſtation of the marvellous glory
in the eyes of all the World, good and bad; to
at violation (as it were) of the courſe of Time in
s of *Joſuah* and *Hezekiah*; but what glory doth
in in the eyes of others, by making the Day to be-
he Time of his Reſurrection by the loſſe of the
vening before, out of the account of weekly Time?
glory doth Chriſt loſe if he ſhould begin the day
ng when the Jewiſh Sabbath ended, when as the
ay thus is celebrated and ſanctified for his glory
t of his Reſurrection upon this Day? and there-
a great miſtake, to imagine as much reaſon for the
of the courſe of Time in reſpect of Chriſts Reſur-
(which makes ſo little for the glory of Chriſt) as
as for the variation of Time in the dayes of *Joſuah*
ekiah, which made ſo apparently and evidently
edingly for the glory of God, and the honour of
o were Types of Chriſt?

Theſis 72.

that there is a neceſſity of beginning the Chriſti- 72.
th, when Chriſt firſt entered into his Reſt (the
ent of his Reſurrection) becauſe the Father began
ſh Sabbath the firſt moment of his Reſt after his
Labour, is not ſolid nor ſound: For there was a
for God the Father to begin his Reſt at the end
rk: otherwiſe a morall rule had not been obſer-
. That a ſeventh part of Time be ſanctified; for
being finiſhed in creating the World, there was
ceſſity of ſanctifying the ſeventh Day wherein his
an, leſt a morall rule ſhould be exemplarily bro-
t there was no ſuch neceſſity here; for the whole
of the firſt day may be ſanctified upon occaſion of
reſt on ſome part of that day, and no morall rule
hereby: nay there had bin a morall rule broken if
ſtian Sabbath had not begun upon this Evening:
hereby God ſhould have loſt a Sabbath Day with-
mpaſſe of ſeven dayes as they are meaſured by the
this is directly croſſe to the morality of the fourth
d; for if a whole night be loſt (as theſe men re-
nely Time flows on (they ſay) then it muſt be full
yes and a half before God have a Sabbath to be-

gin: and this absurdity in the course of Time, I b
will not be found in *Josuahs* time, nor in altering
ginning of the year in *Moses* time, *Exod.* 12. for no
rule was intrencht upon by these and such like
tions.

Thesis 73.

73. *It is an ungrounded assertion to say that the reasons
change of the Day, are the same for the change of the be
of the Day:* for, 1. There was a Type affixed (as h
shewen) to that Jewish Sabbath; but I never yet h
any Type in respect of the beginning of the Sabbath
vine will and Institution changed the Day, and t
cording to a morall rule, *viz.* That God hath on
seven given him: but God could not begin the S
with excluding the Evening before Christ arose
breach of this Rule, as hath bin shewen: the day
be kept and changed without breach of that rule,
beginning could not be changed but there would n
rily follow some breach thereof.

Thesis 74.

74. *To think that the Sabbath must needs begin in the M
because we read not expressely after Christs Resurre
the Night should belong to the day following, nor is to
instance thereof as in the Old Testament, and before Ch
surrection, it may be (they confesse) undeniably so found*
to think the Sabbath must begin in the Morning up
ground, is somewhat like to his conceit, who findin
Old Testament that the seventh day is to be sanctifi
not finding this expression, after Christs resurrectio
he thought there was now no seventh day to be sa
Those who can answer this Objection, may know
answer thereby their own argument for the begin
it at Morning, which is just like unto it: if indee
were clear Scriptures for the beginning of it at M
in the New Testament, and none to shew the be
of it at Evening, the argument had much weight;
hath not yet appeared: Old Testament evidences
Apocrypha proofs in morall matters, in these mens
ences, who thus argue for the Morning.

Thesis 75.

75. rgue the beginning of the Sabbath at Morning, e congruity and fitneſſe of the ſeaſon for holy Time han Evening, is no way faire or rationall: for, re may be as much ſaid (perhaps more) for the and congruity of the Evening, if this arguing iſting; but we know the ground of all ſuperſti- h bin humane wiſdom, which puts out the Eagles hen it goes about to mend them; and when it etter Gods Worſhip by goodly ſeemings and trap- then deſtroyes it, at leaſt corrupts it; this onely ſaid, that juſt as we lie down with our hearts over we find them commonly in the Morning; the be- of the Sabbath at Evening will force us in conſci- lie down over night with Sabbath hearts, which uſly prepares for the receiving of Sabbath bleſ- e day enſuing.

Thesis 76.

76. erefore the Sabbath doth not begin, neither ac- to the cuſtome of civill Nations, nor at Mid-night, rning, what Time then muſt is begin at (from any of Scripture) but onely in the Evening? at Even- erefore, after the ſetting of the Light of the body Sun, wherein darkneſſe begins to be predominant e light, the Sabbath begins now, as the Jewiſh Sab- gan in former times, and here let me ſay that Old ent proofs may be in this as in many other things, eſtament rules.

Thesis 77.

77. ne Jewiſh Sabbath did begin and end at Evening, was the laſt day of the Week, then the Chriſtian h the Firſt day of the week which immediatly ſuc- he laſt, is to begin at Evening alſo; if the Sabbath in t Inſtitution began at Evening, why ſhould not the an Sabbath be conformed as neere as may be to the ſtitution? but we ſee out of *Gen.* 1. That as all o- ayes began at the Evening or dark night, ſo it was derly or poſſible according to the morall Rule God

God acted by, that the Sabbath should begin upon
ther Time than the Evening, nor is is improbable b
Ezekiel fore-tells this, that in the Christian Church,
Gate for the Sabbath should not be shut untill the
ing, *Ezek.* 46.1,2. so by just proportion the time for
ing of it, was the Evening before, when the Sabba
gan.

Thesis 78.

78. Now although some deny the beginning of the S
in *Gen.* 1. to be in the Evening (deceiving themselv
their readers with the ambiguity and various acc
on of the words *Evening* and *Morning*) yet this is mo
dent, That the First day began with Night or Da
which is called Night, *Gen.* 1.4,5. and consequently
with day-light; let Evening & Morning therefore be
how they will, yet its sufficient to prove that whic
aime at, *viz.* That as the first day began with Nigh
ended at the end of Day-light, so by just consequenc
ry other day did, even the Sabbath it self, which s
gins the beginning of Night, which is all that whic
mean by Evening, when we say that it begins then;
also the holy Ghost calls darkness, which darknes
1. 2. he calls Night, *verse* 5. and which Night is a
with Evening.

Thesis 79.

79. And if the Naturall (which some call civill, othe
compound) day began first in the Evening, then su
continued so; or if not, then this disorderly practice
have bin regulated again, according to the first patte
the abuses crept into the Lords Supper were by
1 *Cor.* 11. 23. and as errors about Marriage were b
Saviour, telling them that *ab initio non fuit sic.*

Thesis 80.

80. Nor should it be a wonder why the wise Creator sh
begin Time with darkness, or the lesse noble part o
Day, no more than why the Lord should begin the w
with a rude and confused *Chaos* before a glorious Wo
the progresse of his wisdome in making the whole W

r the moſt part from more imperfect things to
rom the *Chaos* to beauty; from the ſervants, & fur-
) man the Lord and Maſter of this great houſe; and
from darkneſſe to light; the Sabbath alſo being a
eſt, was it not moſt proper to begin it then when
gins his reſt, which is the Night? when alſo God
eſt from his work in the firſt Creation.

Theſis 81.

conceive by the evidence of the Text, that dark- 81.
as before light, yet wraſtle with their wits to make *Weemes* on the
er part of the night nor part of time, but onely fourth Com-
temporis, and by this ſhift would make the firſt mand.
egin in the Morning-light.

Theſis 82.

was ever any *punctum temporis* (which is thought to 82.
art of time) called by the name of Night, as this
Te is? *Gen.* 1. 4, 5. with 2. Was the World made
ayes, and is there a Heaven and Earth made within
e of this darkneſſe, and yet this time of darkneſſe
) part of time, but only a Mathematiall point, but
part of ſucceeding Time? *Zanchy* long ſince hath
confuted and cruſht this Egge-ſhell, where the
may look; there was not indeed any Celeſtiall
of the Heavens to meaſure this Time by, (for Ma-
eemes objects *tempus eſt menſura motus*) but by this
ent there was no Time till the fourth day, when
) and Stars were created, nor is Time properly *men-*
tus, but as Eternity is the indeterminate duration of
ing together, ſo Time is the determinate duration of
by ſucceſſion: which was evidently ſince Time be-
the firſt moment of Creation.

Theſis 83.

ers who acknowledge this firſt darkneſſe to be part 83.
ne, yet will not have it to be part of the Night-
becauſe light (the habit) they ſay muſt go before
eſſe (the privation) becauſe alſo this firſt darkneſſe
ſo called Night, but the ſeparated darkneſſe, *Gen.* 1. 3.
God ſeparated the light into one Hemiſphere, and
eſſe into another.

Theſis

Thesis 84.

84. But this arguing is almost against the expres lette
Text, *Gen.* 1. wherein it is most evident that light w
ted after darkness had bin some time upon the face
deep; which darkness cannot be part of the Day-l
more than blindnes is a part of sight, and therefore
of the Night, before this conceived separated da
could exist. Beside, the separation of darkneſſe fr
doth not make any new darkneſſe which is a nev
minated darkneſſe, but is the same darkneſſe wh
at first, onely the separation is a new placeing of
it gives no new being to it.

Thesis 85.

85. Suppose also that light and darkness are *contraria*
tia, yet 'tis not true either in Philosophy or Divinit
the habit must alway actually go before the priv
the same Subject; for the privation may be first if
subjecto capaci; *i. e.* In a subject capable of the hab
silence may be before speech in a man, and blindne
deafneſſe in a man who never saw nor heard a wo
cause man is a subject capable of both, and so here da
might be before light, because this subject of the fi
ter was capable of both.

Thesis 86.

86. Nor is it true in Divinity, that the darkneſſe an
were at first separated into two Hemispheres; or
were, yet what Orthodox Writer affirms that the
sed separated darkness only is called Night?

Thesis 87.

87. For look as the darkness did overspread the whole
& all the dimensions of it at the same time; why mig
the light the habit be extended as far as was the pri
before, & that at the same time? there being no glob or
body of earth and water (existing as now they do)
time created, & consequently no opake & solid body
vide between light and darkness, and so to separate
into two Hemispheres, as by this means it is at this da
less we imagin miracles without necessity; and that
then miraculously did it when there was no necessity
For the Element of fire being figuratively called light,
ing (as *Junius* shews) *proprietas essentialis ignis*, being

n the ſuperior part of the vaſt *Chaos*; might there-
caſt down by a mighty hand of God (there being
ary means of Sun or Stars yet created to do it) into
ferior *Chaos*, and ſo make day. And the aſcending
ght upwards again might make it to be Night: and
e although God ſeparated between light & dark-
et this ſeparation ſeems to be rather in reſpect of
n in reſpect of place, or two Hemiſpheres: for the
en it was caſt down, ſeparated and ſcattered the
, and ſo excluded it, ſo that when there was light,
is no darkneſs; when darkneſs, there was no light;
is they ſucceeding and excluding one another, the
aid to ſeparate them one from another, but not into
gined Hemiſpheres, by which imagination of two
eres it will be alſo very difficult to ſet down when
ay & when it was night, at this time of the Creati-
uſe in reſpect of one part of the *Chaos* it might be
ty, in reſpect of the other Hemiſphere of the *Chaos*
be called night: & therefore it ſeems more ſuitable
uth, that the deſcending of the Light, made day
ut the whole *Chaos* remaining, & the aſcending of
roper place ſucceſſively made night; which as it
many curious queſtions about the nature & motion
ght, ſo it yeelds a more than probable argument,
e day-light continued twelve hours (which none
)why ſhould not each night continue as long? and
e that the firſt darkneſſe did continue ſuch a time
e creation of the Light.

Theſis 88.

ppoſe this locall ſeparation into two Hemiſpheres 88.
ited, yet it will not follow from hence that this ſe-
darknes only is called night, & that the darknes be-
no part of it: for if the day and night began at the
d diviſion of light and darkneſs, then (this diviſion
an inſtant of time) neither could the day be before
t, nor the night before the day, but both exiſt and
gether; and then it will follow that the beginning
rſt day was neither in the morning nor evening, in
Te nor light, in night nor day; but that it began in
ning and evening, day-light and dark night, toge-
which is too groſſe for any wiſe man to affirm, nor
he God of Order do it. Again, if the firſt dark-
hich was præexiſtent to this Hemiſphericall light
neſſe was no part of the night, then much leſs was

it

it any part of the first day-light; and so no part of
turall day; which if any should affirm, they must
Creation of the World in six dayes; for its evid
the Heavens and Earth were made in the time of
darkneſſe.

Theſis 89.

89. To say that this first darkneſſe was part of the n
and did belong to the morning-light, as now sou
darkneſſe in the morning is called morning, and
fore is called the womb of the morning, *Pſal.* 110
meer shift to prove the beginning of time to be
morning, and an evasion from the evidence of tru
1. This first darkneſſe must either be the whole ni
sisting as the light did of about twelve hours; an
cannot possibly be called morning, or belong ther
it must be part of the night, and that which came
light another part of it, and then we may see a m
day which hath part of its night before it, and p
it; beside its contrary to the Text, which makes th
morning together, and the whole evening toget
whole day-light together, and so the whole ni
ther. 2. That darkneſſe which by an improper sp
make to belong to the morning, in our ordinary a
the latter part of the night or of the darkneſſe;
read not in all the Scripture, nor is it suitable to
reason, to make the first beginning of Night or dar
part of the morning: Now this first darkneſſe (
the beginning of darkneſſe) is called night, at le
beginning of night; and therefore cannot be cal
ing, but evening rather, as we usually call the fi
ning of darkneſſe after day-light.

Theſis 90.

90. That expreſſe Commandment, *Levit.* 23. 32. to
the Ceremoniall Sabbath from Even to Even, dor
ly prove the beginning of the Morall Sabbath at
time; for why else is it called a Sabbath of reſt,
cause it is to be spent in duties of humiliation, as t
Sabbath in duties suitable to the nature of it? an
the Lords care is greatly exact herein. 1. That n
work be done, because it is a Sabbath, *verſe* 31, 3

nt and sanctified from Even to Even, (meaning) ou do your weekly Sabbaths. And hence the Lord t, You shall celebrate your day of Atonement from Even, but (the Lord usually wrapping up argu- n his words) *Your Sabbath*: as if he should say, You account it a prophane thing not to celebrate your y weekly Sabbath from Even to Even, or to do any vorke on that day: this day is a Sabbath, and there- must sanctifie it from Even to Even, and therefore vile work herein.

Thesis 91.

91

agine (as some do) *That the ordinary Sabbath began er time, because here God makes a new Command, that n Even to Even, in opposition to the other Sabbaths be- and that otherwise it had been enough to say, You shall this day as a Sabbath:* one may from the same magine, that in other Sabbaths they might do any vork, because here also they are forbidden it; for it s wel said, that otherwise it had bin enough to say, ll sanctifie this day as you do other Sabbaths: here e is no new institution of time from the beginning bbath, but of a new Ordinance, together with the on of time according to common and ordinary ac- d the Lord expresseth from Even to Even (which p a naturall day) lest mans heart (which is soon f duties of Humiliation) should interpret it of an l day; to prevent which mistake the Lord had son to set the distinct bounds of it from Even to

Thesis 92.

92

n this Evening be fairly interpreted of the former fore Sun-set, as taking in that also; for this Evening in at the Evening of the ninth day, *verse* 32. which of the ninth day is not the Evening of that day ro or three of the clock, (for the tenth day onely the day of Atonement, *verse* 27. and therefore he ninth day is no part of the Atonement day) but well expounds it, at the Evening of the ninth day, *nonus dies desinit*, at that nick of time, which is the *terminus* of the end of the ninth day and begin- ning

Vid. Jun. in hunc

ning of the tenth, you shall then celebrate your Sa
which curious exactnesse of the Lord, is partly to e
his zeal for the full and plenary observation of th
that he may not lose a moments time of honour, as
shew what care they should have of holding out fr
first point, to the last period of that Sabbath.

Thesis 93.

93. And therefore it is a groundlesse deduction fr
Text, to make this day to be of extraordinary len
so an unfit measure for our ordinary Sabbath. An
that there was a Ceremony in beginning this day
is but *gratis dictum*, and can never be made good,
it be by such fetches of wit which can mould the
History into the image of a goodly Allegory, a mo
August. Ep. 48. dent course of arguing, in *Austins* judgement, anc
time.

Thesis 94.

94. If the Sabbath do not begin at Evening, why di
miah (an exemplary Magistrate) command the
be shut, when the Gates of *Jerusalem* began to be
fore the Sabbath? *Nehem.* 13. 19. was it not lest
bath should be prophaned that night, by bringi
wares and burdens thorow the Gates, as well a
ensuing day? is it not expresly said, that he set his
at these Gates that there might be no burden bro
upon the Sabbath day? is it not expresly said, th
the Levites to keep the Gates to sanctifie the Sabb
verse 19, 22. Now if this evening was no part of
bath, how could they then be said to sanctifie the
thereby?

Thesis 95.

To imagine that *Nehemiah* did this to prevent
phaning of the Sabbath day after, is as if a man sh
his doors at noon against such Theeves as he knov
not come to hurt him untill mid-night be past. I
be weaknes in a Magistrate to take away any conf
part of the week which God allows for labour, to
what evill on the Sabbath which he knows he

le to prevent at the approach of the day it self:
miah might easily have shut the Gates in the Mor-
the Sabbath had not begun before; and might
ter done it, than to cut so large a Thong out of
k time to prevent such defilement of the Sabbath.

Thesis 96.

herefore the Gates of *Jerusalem* begin to be dark, 96
ius renders the words, *quum abumbrarentur portæ*, i.
ey were shaddowed by the descent of the Sun be-
mountains which compassed *Jerusalem*, and so did
adow of darknes upon the Gates of the City, some-
ner than in other places lesse mountainou;
ow being no part of the dark night, is truly said to
e, or (as the Hebrew is) before the face or look-
f the Sabbath; for although the Sabbath be said
at Sun-set, yet it is to be understood not of the set-
he body of the Sun visibly, but of the light of the
n darknesse begins to be predominant over the
d men are forced to forsake their work: now just
his *Nehemiah* shut the Gates, at the common term
of the six dayes labour, and the Seventh daves
therefore 'tis a weak objection which some make,
at this Evening was not part of the Sabbath, be-
e Gates are said to be shut before the Sabbath.

Thesis 97.

d the women who prepared spices for our Saviors 97.
t they rested the Sabbath, which is evident to be
vening; and this they did not superstitiously (as
) but according to the Commandment, *Luk.* 23. 53,
6. If therefore these women began to rest accord-
he Commandment of God, upon the Evening, then
ning by the same Commandment is the beginning
ly Rest of the Sabbath. It is not onely the Com-
nt of God, that one day in seven be sanctified, but
it be sanctified from even to even.

Thesis 98.

that they began to rest in the Evening, is evi-

dent from these considerations:

1. That our Saviour dyed the ninth hour, *Luk.* 46. which was about three of the clock in the afte A little after, this *Joseph* begs his body and takes it because it was παρασκευη, or preparation for th bath, *Mark* 15. 42. in which preparation its said t Sabbath did ἐπιφωσκειν, draw on, shine forth, *Luk.* now this shining or breaking froth of the Sabbath be meant of the day-light morning shining froth; meer dream to think, that *Joseph* should be so long in doing so little work, from Saturday in the afterno till the next morning light, onely in taking of Chr the Crosse, wrapping him in Linnen, and laying hi own Sepulchre, which was not far off, but neer also. *John* 19.42. The shining forth of the Sabbath al the women from proceeding to annoint Christs Bo ter they had brought their spices; and therefore if ning forth of the Sabbath had been the morning aft might certainly have had sufficient time to do tha in; the shining forth therefore of the *Sabbath* wa latter evening in which the *Sabbath* began; and it shine forth by a metaphor, because it did then first or draw on; or, as *Piscator* and sundry others thi cause about that time the stars in Heaven, and the and Candles in houses began to shine forth; whic then when darkness is predominant, which is th ning of the Sabbath at evening time.

2. If that evening had not begun the *Sabbath*, not the women (who wanted neither conscience fection, nor opportunity) annoint his body that e but defer it untill the night after? what could st herein, but only the conscience of the Comma which began the *Sabbath* that evening.

3. Either the Sabbath must begin this evening, did not rest the Sabbath according to the Comman for if they began to keep the Sabbath at mornin then if they rested according to the Commandmen must keep it untill the morning-light after; but it fest that they were stirring, and in preparing the ments long before that, even in the dark night be light did appear, as hath been formerly shewn.

Thesis 99.

Why the women did not go about to embalm

ne beginning of the dark evening after the Sabbath
ſt, but ſtaid ſo long a time after till the dark morn-
not be certainly determined; perhaps they thought
itable to a rule of God and prudence, to take ſome
ſleep firſt, before they went about the ſaid work;
ght think the morning more fit for it than the dark
before, when their ſorrowfull hearts and ſpent
ight need mercy to be ſhewn them, by taking their
hile firſt. They might alſo poſſibly think it offen-
others preſently to run to the embalming of the
ſoon as ever the Sabbath was ended, and there-
yed till the dark morning, when uſually every one
paring and ſtirring toward their weekly work.

Theſis 100.

Lord Chriſt could not lie three dayes in the grave, 100.
abbath did not begin at evening; and for any to
that the dark morning wherein he aroſe was part
irſt day, and did belong thereunto, is not onely to
ow their own principles, who begin the Sabbath
eginning of day-light morning, but they alſo make
inning of the Sabbath to be wholly uncertain; for
a tell at what time of this dark morning our Savi-
ſe?

Theſis 101.

rue, there are ſome parts of the habitable world, 101.
a, and thoſe Northern Countries, wherein for a-
noneths time the ſun is never out of ſight; now al-
they have no dark evening at this time, yet doubt-
ey know how to meaſure their naturall dayes by
ion of the ſun; if therefore they obſerve that time
is equivalent to our dark evenings, and ſanctifie to
ſpace of a day, as 'tis meaſured by the circling ſun
bout them, they may then be ſaid to ſanctifie the
from even to even, if they do that which is equi-
hereunto; they that know the Eaſt, Weſt, South,
oints, do certainly know when that which is equi-
o evening begins, which if they could not do, yet
ſs God would accept their will for the deed in ſuch

Thesis 102.

202 If therefore the Sabbath began at evening from A
time in innocency till *Nehemiahs* time, and from Nehe
time till Christs time, why should any think but that v
the Jewish Sabbath the last day of the week doth
there the Christian Sabbath the first day of the wee
gins? unless any can imagime some Type in the
ning of the Sabbath at evening; which must chan
beginning of the day, as the Type affixed did chang
day: or can give demonstrative reasons that the t
Christs Resurrection must of necessity begin the Ch
Sabbath, which for ought I see cannot be done.
therefore it is a groundless assertion, *that the reas*
the change of the day are the same for the change of the
ning of it; and that the chief of the reasons for the ex
may be as well applyed against the change of the day it
of the time of it: But sufficient hath bin said of this.
only adde this, that there is no truth of Christs, bu
narrow search into it, hath some secret knots and d
ties, and so hath this about the beginning of the Sab
'tis therefore humility and self-denyall to follow ou
rest light in the simplicity of our hearts, and to wai
the Throne of Grace with many tears for more cl
coveries untill all knots be unlooſed.

FINIS.

THE SANCTIFICATION OF THE SABBATH.

WHEREIN

The true Rest of the Day, together with the right manner of Sanctifying of the Day, are briefly opened.

BY

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The General CONTEN
upon the *Sanctification* of the *Sabbath.*

1. THe word *Sabbath* what it *signifies*, Thesis
2. *All weekly labour for the Rest of the* bath, Thesis 2.
3. *The Rest of the Sabbath, the means for a highe* Thesis 3.
4. *As strict a Rest now required, as was formerly* the Jewes, *and those places cleared which seem con* Thesis 4, 5.
5. *What work forbidden on the Sabbath Day*, Thesis
6. *Servile work forbidden, and what is a servile w* Thesis 11, 12.
7. *The holinesse required upon the Sabbath, in five t* Thesis 14.
8. *A lamentation for prophanation of the Sabbath.*

TI

THE SANCTIFICATION OF THE SABBATH.

Thesis 1.

THe word Sabbath properly signifies, not common, but sacred or *holy Rest*. The Lord therefore enjoynes this Rest from labour upon this day, not so much for the Rest sake, but becaus it is a *Medium* or means of that holinesse which d requires upon this day; otherwise the Sabbath of idlenesse, not of holinesse; our cattell can rest mmon rest from labour as well as we; and there- mans sin and shame, if he improve the day no bet- the beasts that perish. 1.

Thesis 2.

as the rest of the Day is for the holinesse of it, so e labour of the Week for this holy rest; that as the ll the labour of our lives is for our rest with Christ ven, so also of thesix dayes of every week for the 2.

holy Rest of the Sabbath, the twilight and dawn
Heaven. For the eighth Commandement, which
not have us steal, commands us therefore to labo
our Families and comforts in all the seasons of l
This fourth command therefore, which not onely p
but commands us to labour six daies, must have a
respect in commanding us to labour, and a highe
which cannot be any thing else but with respect
Sabbath; that as we are to watch unto prayer,
are to work unto the Sabbath, or so work all the
day, that we may meet with God, and sanctifie th
bath day.

Thesis 3.

3. As therefore the holiness of the Sabbath is mora
cause it is the end of the day; so is the Rest of the Sa
(the immediate means to that end) morall also.
therefore what ever holy duties the Lord required
Jews, which were not ceremoniall, the same dut
requires of us upon this day; so what ever Rest
quired of them for this end, he exacts of all Chr
also.

Thesis 4.

4. Those that make the Sabbath ceremoniall, ima
stricter Rest imposed upon the *Jews* than Christia
now bound unto; because they place the ceremon
of the Sabbath in the strict Rest of it; but we are
to the same Rest for substance of it; and the grou
a stricter rest than we are bound unto, will be foun
light, if well pondered.

Thesis 5.

5. For though it be said that the *Jews* might not bak
seeth meat upon this day, *Exod.* 16. 23. no nor m
fire upon it, *Ex.* 35. 3. no nor gather sticks upon it
out Death. *Numb.* 6. 15, 30 (all which things Chri
now may lawfully do) yet none of these places w
vince that for which they are alleged.

Thesis 6.

6. For first it is not said, *Exod.* 16. 23. bake and seeth
to day which may serve you next day: but, that w

(*viz.* which is not sod nor baked) lay it up untill rning, and consequently for the morrow of the y, which being thus laid up, I do not find that forbidden to bake, or seeth that which remains e next day; but rather if they must use it the next ey might then bake it or seeth it that day also, as l that of the sixth day, and without which they t have the comfortable use of it upon the Sabbath ideed it was as lawfull to grind and beat the in Mills and Morters, mentioned, *Numb.* 11. 8. is day; as now to thrash and grind Corn this day; l therefore which did remain, is not forbidden to d or sod upon this day: nor would Gods speciall raculous providence appear in preserving it from and stinking, if there had been any baking of it before, and not rather upon the Sabbath Day.

Thesis 7.

7. ough also they were forbidden to kindle fire upon *Exod.* 35. 3. in respect of some use, yet they are idden so to do in respect of any use whatsoever. e was fire kindled for the Sabbath sacrifices, and have been a breach of the rule of mercy, not to fire for the sick and weak in the wilderness. *Ne*lso a man most strict and zealous for the Sabbath, such provision made every day as could not be r eaten without some fire upon the Sabbath day, 18. and the Sabbath not being a fast but a feast times as well as these, hence its not unsuitable to to have comfortable provisions made ready, proat the dressing of meat be not an ordinary hino publick or privat duties of holiness upon this *od.* 12. 16. this kindling of the fire here forbidt therefore be understood in respect of the scope ace, *viz.* not to kindle a fire for any servile work, n respect of this particular use of it, *viz.* to furbuilding of the Sanctuary and Tabernacle, made of in this Chapter: for its said, whosoever shall do k therein, (1. any servile work which is more or the week time) shall be put to death, *verse* is therefore either no dependance of these words ird *verse* with those in the second, or else we must nd it of kindling fires restrictively, for any servile hich is there forbidden not only the *Jews*, but us s also.

Thesis

Thesis 8.

8. The man that gathered sticks on the Sabbath, N
30. was put to death; what, for gathering of stick
why then did not the just God put them to de
were the first offenders (and therefore most fit to
examples) who went out to gather Manna upon th
Exod. 16. This gathering of sticks therefore, thou
in it self, yet seems to be aggravated by presumptio
that the man did presumptuously break the Sabba
therefore its generally observed, that this very e
follows the Law of punishing a presumptuous tran
with death in this very Chapter: and though it
that they found a man gathering sticks, as if it we
secretly, and not presumptuously, yet we know th
sumptuous sins may be committed secretly as well
ly, though they are not in so high a degree presu
as when they are done more openly: the fear of t
against Sabbath-breakers, might restrain the ma
doing that openly, which before God was done
and presumptuously; and though *Moses* doubted
do with the man, who had that capitall Law gi
before against Sabbath-breakers, yet they might
rant for a time of the fall and true meaning of it, wh
Lord here seems to expound, *viz.* That a Sabbath-
sinning presumptuously is to be put to death: and al
it be donbted whether such a Law is not too rigo
these Times, yet we do see that where the Magistra
lects to restrain from this sin, the Lord takes the
strates work into his own hand, and many times cu
off suddenly who prophane his Sabbath presumpt
and 'tis worth enquiring into, whether presumptuo
bath-breakers are not still to be put to Death: w
doubt not but that the Lord will either one day cle
or else discover some specialty in the application
Judiciall Law, to that Polity of the *Jews*, as most
them, and not so universally fit for all others in Ch
Common-wealths: but this latter I yet see no proo
nor do I expect the clearing up of the other whi
temper of the Times is loose and luke-warm.

Thesis 9.

9. Considering therefore that some work may be do

bbath, and ſome not, and that mans heart is apt extreams, either to groſſe prophaneſſe or Phari-rictneſſe; we are therefore to enquire, what e muſt reſt from, and what not from, upon the Day.

Theſis 10.

Scriptures may be judge herein, we ſhall find that 10.
ey forbid al manner of work, they interpret this of *Work*. The work forbidden in the annual Sabbaths, did but ſhaddow out the reſt on this Sabbath) it is ork, *Levit.* 23.7,8. and hence the reſt on the Sab-his fourth Command) is oppoſed to the labour on k dayes, which is properly ſervile, lawfull to be n, but unlawfull upon the Sabbath Day.

Theſis 11.

chool-men, and ſome of their late Idolizers (like 11.
iſees of old) ever blind in interpreting the ſpiri-of the Law of God, deſcribe a ſervile work in that ſo as that the grinding of water-mills and wind-alſo the counſells of Lawyers to their Clients, the Trade of Fiſher-men, are with them no ſervile this day; and indeed they ſcarce make any work ut what is ſlaviſh and externall bondage and bur-

Theſis 12.

we conſult with Scriptures and the very words of 12.
h Commandment, we ſhall find two things con-o make up a ſervile work. 1. If any work be done worldly gain, profit, or livelyhood, to acquire and the things of this life by; (which is the principal eek-day labour, *Eph.* 4.28. 1 *Theſ.* 4.12.) this is a ork, all one with what the Commandment calls Hence buying, ſelling, ſowing, reaping, which are worldly gain, are unlawfull on this day, being ſervile works: hence alſo worldly ſports and (which are ordained of God to whet on worldly ot neceſſary every day, but only at ſome ſeaſons) fore moſt proper appurtenances unto dayes of la-d are therefore unlawfull upon this day: Holy no more to be ſported on, than holy places; hence alſo

also on the other side, to rub the ears of Corn, b
meat for comfortable nourishment of man, beca
respect not worldly gain, are no servile work
unlawfull, but may be more lawfully done for t
fort of man then to lead his horse to the water
Luke 6.2.& 13.15.& 14.5. hence also such work
done only for the preservation of the Creatures, a
a sheep out of a ditch, to quench fire in a Town
Corn and Hay from the suddeu inundation of W
keep fire in the Iron Mills, to sit at stern and
ship, and a thousand such like actions (being
properly for worldly gain) are not unlawfull; G
self not ceasing from works of preservation, whe
from those of creation: hence also such works as
works of immediat worship, but only required
rily thereto, as killing the Sacrifices in the Ten
velling a Sabbath daies journey to the publique as
being no servile works for outward gain, are
lawfull upon this day.

2 Such worldly works, which though they
done for worldly gain or profit, yet if by a p
care and foresight they might be done as well t
before, or may as well be done a week after the
these also are servile works: for thus the Co
ment expresseth it, *Six dayes thou mayst do all*
(meaning which can be done as well the week
and if all cannot be done, it may therefore be as w
the week after. Hence the building of the Ta
(which was not so much for mans profit as G
nour) becaufe it might be done upon the six d
sonably enough, hence it is prohibited upon the
day, *Exod.* 31. If a man hath Corn in the field,
he may pretend that the weather is uncertain,
ready to be brought into the Barn, yet he is not
it in upon the Sabbath day, becaufe there is no
danger of spoil the Monday after, and then
fetch it as well as upon that day: the like may
concerning Seamens setting sayl upon the Sabb
though they be uncertain of a fair gale upon th
ter; Yet we must trust Gods providence, who a
all such matters keeps us at uncertainties: hence
sweeping of the house ought not to be done no
may as well be done the day before: so also to b
things at shops, or to wash clothes; if they may
the week before or after, they must not be done u

nce on the other side works of necessity, which
e so conveniently done the day before or after,
nlawful upon this day, as to flie in persecution,
the City, to fight with the enemy, *Math.* 24.24.
2. Hence also works of necessity, not only for
sion of life, but also for comfort and comelinesse of
not unlawfull: for tis a grosse mistake to think
rks only of absolute necessity are allowed onely
s day: for to lead an Ox to water, which in
est times was not disalowed of, is not of absolute
; for it may live more than a day without it;
necessary for the comfort of the life of the beast:
uch more is allowed to the comfort of the
n? the Disciples possibly might have lived longer
Sabbath without rubbing Corn eares, and men
on Sabbath daies generally without warm meat,
may fast perhaps all that day; yet it is not un-
o eat such meat, because its necessary for the com-
se. Hence also to put on comely garments, to wash
d face, and many such things as are necessary for
elinesse as well as the comfort of life, are not un-
now: there is sometime an inevitable necessity
providence, and sometime a contracted necessity
want of care and foresight; in this case the work
etime be done, provided that our neglect before-
repented of: in a word, he that shall conscien-
ndeavour that no more work be done on the Sab-
n what must be done for the ends meutioned, that
y have nothing else to doe but to be with God
, shall have much peace to his own conscience
gainst Satans clamours: hence lastly, not onely
servile work, but servile thoughts, affections, and
re to be cast off this day from the sight of God, as
e from the eyes of men; servile thoughts and af-
being as much against the fourth Commande-
unchast and filthy thoughts against the seventh.

Thesis 13.

13 we are to abstain from all servile work, not so
regard of the bare abstinence from work, but that
o work of our own to mind or do, we might be
taken up with Gods work, being wholly taken off
own, that he may speak with us, and reveal
more fully and familiarly to us (as friends do
ey get alone) having called and carried us out
ise and crowd of all worldly occasions and things.

Thesis

Thesis 14.

14. Holy rest therefore being for holy work, it may no
miss to enquire what this work is, and wherein it co
for which end I shall not instance in any the particu
verall duties in publike and private, of holiness and
because this is to be found in all who write upo
subject: I shall onely speak of that kind of holines
the Lord requires in all publick & private duties, a
run thorow them, and as it were animate them; a
truth to find out this, and observe this, is one of the g
difficulties (but yet the greatest excellency) of a Ch
life. It consists therefore in these five things.

Thesis 15.

15. The first; The Holiness upon this day ought to
mediate: I do not mean without the use of publick
vate means, but in respect of worldly things: for
commanded to be holy in all manner of converfat
the week in our worldly affairs, 1 *Pet.* 1.17. Holine
be writ upon our cups and pots, and horse-bridle
ploughs, & sickles, *Zach.* 14.20, 21. but this holiness i
immediate; we enjoy God by and in the creature,
our weekly occasions and providences: but do w
that there is no more holiness required upon the Sa
verily every day then should be our Christian Sa
which is most false; and therefore some more imm
holiness is required now on this day which is not th
required of us every week day; and what can this
drawing neer to God this day more immediately,
neer as mortall man can do, and casting aside the
and getting out of it, and so to be neer God in Pra
hearing the Word, in Meditation, &c? *Psal.* 95. 5,
were possible to be with & enjoy Christ in Heaven
there are no means, we should this day long for
prize it; but becaufe this cannot yet be, and that th
comes down from Heaven to us in his ordinances, &
by makes himself as neer to us as he can in this fra
hence we are not only to draw neer to Ordinances
God and Christ in them, upon this day, and so be
them with greatest immediateness that we can, *Ps*
2. *Psal.* 63. 1, 2, 3. *Adam* did enjoy God in his calli
week day, but this was not so immediate as he was t
upon the Sabbath day.

econd is, this holineſs ought not only to be imme- 16.
t alſo ſpeciall, and in our endeavors after the high-
ee, and with the greateſt intention of holineſs: for
ound every day to be holy in more immediate &
roaches to God ſome time or other of the day; but
are called to be more ſpecially holy, becauſe both
and our ſelves are now ſet a part for it in a more
manner: we are to love, fear, delight in God, and
him, and muſe on him every day, but now in a more
manner all theſe are to be done; the Sabbath is not
lled holy, but *holineſs to the Lord*, *Exod.* 31. 15.
ews, that the day is exceeding holy, and ſuitably
tions and hearts ought therefore ſo to be: the Sa-
this day was to be doubled, *Num.* 28. 9. the Lord
ave double honour from us this day: that as in
k time we are ſinfully drowned in the cares of this
d affections thereto: ſo upon every Sabbath we
e in a holy manner drowned in the cares and
and affections of the things of God; and hence we
anded to call the Sabbath our delight, and not
our own thoughts, or do our own works this day,
13. *David* ſaid *Pſal.* 43. 4. that he would go to the
God (the place of publick Worſhip) to God his
is exceeding joy: ſo are we not only to draw neer
Word, Sacraments, Prayer, but to God in them;
od in them as our exceeding joy, our exceeding
exceeding fear, &c. eſpecially upon this day; there
my week but we contract ſoyl from our world-
ons, and by touching worldly things; and we ſuffer
cayes and loſe much ground by temptations here-
he Lord pitying us, and giving us a Sabbath of re-
what ſhould we do now but return, recover, and
r ſtrength, and like the Eagle caſt our bills, and
ore our God and King this day of State and Roy-
ty, when all his Saints compaſs his Throne & pre-
ith our moſt beautiful Garments, mourning, eſpe-
t we fall ſo farre ſhort of Sabbaths acts and ſer-
e ſhould not content our ſelves with working-day
joyes, fears, hopes, prayers, praiſes: but Sabbath-
rs, praiſes, muſt be now our ornaments, and all
s muſt be raiſed up to a higher ſtrain: that as God

gives

gives us this day, speciall grace, means of grace, sea
grace, speciall occasions of grace, by reviewing all
periences the week past, so there is good reason t
Lord should be honoured with speciall holiness thi

Thesis 17.

17. The third is; This holinesse ought to be no
immediate and speciall, but constant and continu
whole day together. For upon every day of th
we are to take some time for converse with God ;
worldly occasions soon call us off, and that lawful
Sabbath holiness must be constant and continued
day; if the Lord was so strict that he would no
moments honor in a ceremoniall day of rest, *Le*
32. what shall we think the Lord expects upon t
which is morall? the Lord would not be honou
day onely by fits and flashes, and sudden pangs
passe away as the early dew; but as tis in the P
the Sabbath, *Its good to sing of his loving kindnes*
morning, and of his faithfulnes every night, Psal.
2. and though this be a wearisome thing to the fle
so long pent in, and although we cannot perfectly
its a most sweet and glorious work in it self, to th
the infinite glorious God should call a poor sinfull
to be with him and attend upon him all the day
be ever with the Lord is best of all, but next to th
with him a whole day together: they that see
they are to be for ever banisht from the presen
most High, and how exceeding unworthy to com
cannot but infinitly and excessively prize that lo
sus Christ, this day to come and enter into his r
lie in his very bosom, all the day long, and as a mo
friend loth to part with them, till needs must, and
day is done.

Thesis. 18.

18 The fourth is, This holiness ought not onely t
mediate, speciall and constant, but all these hol
are thus to be performed of us as that hereby we
ter into Rest; so as that our soules may finde and
sweet of the true Rest of the Sabbath; and the
must be a sweet and quieting holiness also: for the

nly called a Sabbath of Rest in respect of our ex-
n from bodily labour, but because it is so to be
ed, as that on this day we enter into Rest, or such
n of God, as gives rest to our sou's; other wise we
nctifie a Sabbath aright, because we then fail
this which is the main end thereof; untill we
to seek God as that we find him, and so finde
hat we feel Rest in him, in drawing near to him
ding before him: that as God after his six daies
id Rest and was refreshed in the fruition of him-
should we after our six daies labour also be re-
in the presence of the Lord; That in case we want
pon the Sabbath, yet he may be in lieu of them
; and in case we have them and finde but little by
nveyed to us, yet that by that little we may be
on the wings of faith beyond all means unto that
ich upon this daie we may find in his bosom: that
l after his labours entred into his Rest, *Heb.* 4.
ught to labour after the same Sabbatism begun
earth, but perfected in Heaven; that after all the
teps we tread, and sinnes and sorrows we finde
eek, yet when the Sabbath comes we may say,
nto thy Rest oh my soul. The end of all labour
the end of all our bodily and spirituall labour,
on the week-daies or Sabbath day, it should be
: and we should never think that we have reach-
nd of the day untill we Taste the Rest of the Day:
s Rest a Meteor in the Ayr, and a thing only
ht for, but can never be found; but assuredly
o are wearied with their sinnes in the week
ts on the Sabbath, and feel a need of rest and re-
, shall certainly have the blessing, *viz.* the Rest
easons of refreshing and rest, and the comforts of
Ghost filling their hearts this day. *Isa.* 50. 2, 3,
6. 5, 6, 7, 8. *Isa.* 58. 13, 14. *Psal.* 36. 7, 8. Not
f our holiness which is spotted at the best; but
of our great high Priests holinesse, who hath it
upon his fore-head, to take away the iniquity of
oly Offerings: *Ex.* 28. 36, 38. and who hath gar-
grace, and bloud to cover us, and to present us
before the face of that God whom we seek and
th much weakness, and whom at last we shall
hen our short daies work here is done, and our
ked-for Sabbath of glory shall begin to dawn.

Thesis 19.

19 Now when the Lord hath inclined us thus, to r
sanctifie his Sabbath, what should the last act of o
lineſs be but diffuſive and communicative, *viz.* i
our utmoſt that others under us, or that have rela
us, that they ſanctifie the Sabbath alſo, according
Lords expreſs particular charge in the Command
Thou, thy Sonne, thy Daughter, thy Servants, the S
within thy Gates? the excellency of Chriſts holine
ſiſts in making us like himſelf in holineſs; the exc
and glory of a Chriſtians holineſs is to endeavou
like to the Lord Chriſt therein: our Children, Se
Strangers who are within our Gates, are apt to pr
the Sabbath; we are therefore to improve our po
ver them for God, in reſtraining them from ſinne,
conſtraining them (as farre as we can) to the h
ſervance of the Reſt of the Sabbath; leſt God
their ſinnes to us who had power (as *Eli* in the li
to reſtrain them and did not; and ſo our Famili
Conſciences be ſtained with their guilt and bloud.

Thesis 20.

20 And if ſuperiours in Families are to ſee thei
preſerved unſpotted from ſuch provoking evils,
think but that the ſame bond lies upon Superiours i
mon-Wealths, who are the Fathers of thoſe grea
lies, whoſe ſubjects alſo are within their Gates,
power of their Jurisdictions? the Civill Magiſtrate
he hath no power to impoſe new Lawes upon t
ſciences of his ſubjects, yet he is bound to ſee
Lawes of God be kept by all his Subjects; prov
wayes, that herein he walk according to the L
Rule of God, *viz.* that 1. Ignorant Conſciences
and momentous matters be firſt inſtructed. 2. D
Conſciences have ſufficient means of being reſol
Bold and audacious Conſciences be firſt forev
hence it is, that though he hath no power to ma
daies, and to impoſe the obſervation of them u
Conſciences of his ſubjects, (becauſe theſe are
Lawes) yet he may and ſhould ſee that the Sabb
(the Lords holy Day) that this be obſerved, be
doth but ſee to the execution of Gods Comma

. By what Rule did *Nehemiah* not onely forbid the
of the Sabbath, but did also threaten bodily punish-
pon the men of *Tyre*? (although they were Hea-
vet were they at this time within the Gates & com-
is Jurisdiction: *Nehem.* 13.21.) certainly he thought
bound in conscience to see that the Sabbath should
rophaned by any that were within his Gates, ac-
to this fourth Commandement. If Kings and
and civill Magistrates have nothing to do in mat-
he first Table (and consequently must give any
erty to Prophane the Sabbath that pretends Con-
) why then doth *Jeremy* call upon Princes to see
e not prophaned, with promise of having their
and Kingdoms preserved from wrath if thus they
with threatning the burning up and consuming
nd Kingdom if this they do not? *Jeremy* 17 19.
If civill Magistrates have nothing to do herein,
n have nothing to do to preserve their Crowns,
es, Septers, Subjects, from fire and bloud, and
ne: *Nehemiah* was no Type of Christ, nor were
s of *Israel* bound to see the Sabbath kept as Types
, but as nursing Fathers of the Common-Wealth,
ise their own subjects were within their Gates,
r their power; and therefore according to this
le of the Commandement they were bound not
ep it themselves, but to see that all others did
Tis true, civill Magistrates may abuse their
dge amisse, and think that to be the command
which is not; but we must not therefore take a-
power from them, because they may pervert it
it; we must not deny that power they have for
use they may pervert it and turn the edge of
God: for if upon this ground the Magistrate hath
over his subjects in matters of the first Table; he
also all his feathers pull'd from him, and all
taken from him in matters of the second Table;
ow that he may work strange changes there,
't Justice, and Judgment exceedingly: we must
heir power, because they may turn it awry,
ods Church and people by it, but (as the A-
ores, 1. *Tim.* 2. 1, 2.) to pray for them the
under them we may live a peaceable life in all
and honesty: its a thousand times better to
cution for Righteousnes sake and for a good

Conſcience, than to deſire and plead for toleration
Conſciences, that ſo (by this cowardly device and
warm principle) our own may be untoucht: it w
ver heard of untill now of late that any of Gods Pro
Apoſtles, Martyrs, faithfull witneſſes, &c. that t
ver pleaded for Liberty in errour, but only for the
which they preacht and prayd for, and ſuffered fo
the death; and their ſufferings for the Truth with
Patience, Faith, Conſtancy, have done more goo
the way of univerſall toleration is like to do, w
purpoſely invented to avoid trouble. Truth hat
ſpread by oppoſition and perſecution; but errour h
Child of Satan hath fled, by a zealous reſiſting of i

Sick and weak men are to be tender'd much, b
natick and Frantick men are in beſt caſe when t
well fettered and bound: a weak Conſcience is to
dered, an humble Conſcience tolerated; er
weakneſs not wickedneſſe are with all gentlenes
handled; the liberty given in the reign of Epiſcop
Sports and Paſtimes, and May-games upon the
Day, was once loathſome to all honeſt minds; b
to allow a greater liberty, to Buy, Sell, Plow
Thraſh, Sport upon the Sabbath day, to all tho
pretend Conſcience, or rather, that they have r
ſcience of one day more than another, is to build
richo, and *Babel* again, and to lay foundations of
to the Land; for God will certainly revenge th
tions of his Sabbaths: if God be troubled in his F
wonder if he diſturbes our peace: ſome of the A
think that the Lord brought the flood of Waters t
Sabbath day, as they gather from *Gen.* 7. 10. beca
were grown to be great prophaners of the Sabba
we know that *Prague* was taken upon this day.
of their ſinne, began all their ſorrows which are
ed to this day, to the amazement of the World
the time comes that the Lords precious Sabbaths
daies of Gods Churches Reſt, then ſhall come in th
ches peace, *Pſal.* 102. 13, 14. The free
Chriſt muſt firſt begin herein with us, that
find at laſt that Reſt which this evill World is not
to ſee, unleſſe it ſpeedily love his Law more,
Sabbaths better.

could therefore desire to conclude this doctrine of Sabbath with teares, and I wish it might be matter ter lamentation to the mourners in *Sion*, every re to behold the universall prophanation of these pre- times and seasons of refreshing, toward which, igh the abounding of iniquity, the love of many who seemed zealous for them, is now grown cold: the might have suffered poor, worthlesse, sorrowfull o have worne and wasted out all his daies in this wearinesse, grief, and labour, and to have filled his with nothing else but work, and minding of his hings, and bearing his own necessary cumbers and ns here, and never have allowed him a day of rest he came up to Heaven at the end of his life; and o have done would have been infinite mercy and though he had made him grind the Mill only of his ccasions, and feel the whip and the lash onely of ily griefs and labours, untill dark night came; but the over-flowing and abundant love of a blessed hat it cannot contain it self (as it were) so long a rom speciall fellowship with his people here in a e land, and in an evill world, and therefore will me speciall times of speciall fellowship and sweet- tuall embracings; and this time must not be a mo- an hour, a little, and then away again; but a day, that there may be time enough to have their ve in each others bosome before they part; this ust not be meerly occasionall at humane liberty, and id then, lest it be too seldome, and so strangenes etween them; but the Lord (who exceeds and poor man in love) therefore to make all sure he sets eth the day, and appoints the time, and how to meerly out of love, that weary man may enjoy his s God, his love, his Heaven, as much and as often be here, in this life, untill he come up to glory, to h God; and that because man cannot here enjoy es of glory, he might therefore foretaste them in f grace; and is this the requitall, and all the thanks n for his heart-breaking love? to turn back sweet e and fellowship, and love of God in them, to away these daies with scorn and contempt, to smoke way with prophannesse and mad mirth, to dream way with vanity, to drink, to swear, to ryot, to whore, to play, to card, to dice, to put on their best apparel

that they may dishonour God with greater pomp
bravery, to talk of the World, to be later up tha
than any other day of the week, when their
Irons are in the fire, and yet to sleep Sermon, or
the Ministry, if it comes home to their consciences;
Tales, and break Jests at home, or (at best) to
Foren or Domesticall news only to pass away the
rather than to see God in his Works and warn
hearts thereby; to think God hath good measure
him, if they attend on him in the Fore-noon, alt
the After-noon be given to the Devill, or sleep, or
or foolish passimes; to draw neer to God in their l
when their thoughts, and hearts, and affections, ar
a-hunting or ravening after the World the Lord
where, but far enough off from him: do you thus
the Lord for this great love, oh foolish people a
wise? do you thus make the daies of your rest an
the daies of the Lords sorrow and trouble? do yo
weary the Lord when he gives rest unto you? wa
ever such mercy shewn, or can there be ever any
love upon Earth, than for the Lord to call to a
sinfull Creature, which deserves to be banisht fc
out of his presence, to come unto him, enter i
Rest, take his fill of love, and refresh it self in his
in a speciall manner all this day? And therefore ca
be a greater sinne above ground committed out
than thus to sinne against this love? I do not thin
the single breach of the Sabbath (as to sport and f
ordinarly) is as great a sinne as to murther a man
some have cast out to the reproach of some zeal
the observation of the Sabbath day, truly the Lord
for I believe their milk sod over, if thus they said
speak of the Sabbath under this notion and respec
as herein Gods great love appears to weary, sinful
lesse man, as a day wherein all the treasures of
rich and precious Love are set open; and in this
let any man tell me what greater sin he can imagi
sinnes against the greatest Love? The same sinnes
are committed upon other daies in the week are th
voking sinnes; but to commit these sinnes upon t
bath Day, is to double the evill of them: Drinki
Swearing, and Rioting, and vain Talking, &c.
on the week-day, but they are now but single sin
these and such like sinnes on the Sabbath Day are

becauſe they are now not only ſinnes againſt
command, but alſo againſt Gods Sabbaths too,
much aggravates them; and yet men mourn not for
innes; had the Lord never made known his Sab-
his Churches and People in theſe daies, they
hen have had ſome excuſe for their ſinnes; but
prophane them ſince God hath made them
to us; eſpecially the Engliſh Nation and People
upon whom the Lord hath ſhined out of Heaven
eater light and glory in this point of the Sabbath,
ny other places and Churches in the World, what
y have to ſay for themſelves, with what Fig-
ill they hide this nakedneſs before the Tribunall

Lord might have hid his Sabbaths from us, and
another People that would have been more
ll for them, and glad of them than we have been;
he hath been loath to leave us; and do we thus
the Lord? ſurely he hath no need of the beſt of
of our attendance upon him upon theſe daies; its
pitty, which ſeeing us wearied with ſorrows, and
g our ſelves in our ſinnes, makes him call us back
kly reſt in his boſom, who might have let us alone
d out our hearts in our own folly and madneſs
ayes; and do we thus requite the Lord? Cer-
e time will come wherein we ſhall think (as once
n did in the daies of her affliction) of all our plea-
gs we once had in the daies of our proſperity;
men ſhall one day mourn for the loſſe of all
cious time, who miſpend it now, and (above all
r the loſs of their precious pleaſant Sabbath ſea-
efreſhing, which once they had given them to
and peace in; when the ſmoke of their tormen-
laſting burning ſhall aſcend for ever and ever,
they ſhall have no reſt day nor night: you ſhall
er and think then with tears trickling down your
eks, of the Sabbaths, the pleaſant Sabbaths that
had, and ſhall never ſee one of thoſe daies of
ne of man more: you ſhall mourn then to ſee
s boſom afarre off, and thouſand thouſands at reſt
here you alſo might have been as well as they if
nor deſpiſed the reſt of God here in the boſome
bbaths.

You ſhall then mourn and wring your hands
tear your hair, and ſtamp, and grow mad,
weep to think that if you had had a heart to have
that very time of the *Sabbath* in ſeeking God, in d
near to God, in reſting in God, which you diſp
idle Talk, and Idleneſs; in Rioting and wantonne
Sports and Fooliſhneſſe upon this day, you had the
in Gods Eternall Reſt in Heaven, and for ever ble
God. Its ſaid, *Jeruſalem* remembred in the day
affliction all her pleaſant things, when the Ene
mock at her Sabbaths; and ſo will you remembe
ſad hearts the loſs of all your pretious ſeaſons of gr
pecially then, when the Devills, and Heathens, an
ned Out-caſts who never had the mercy to enjo
ſhall mock at thee for the loſs of thy Sabbaths.
I cannot think that any men that ever taſted any ſw
in Chriſt or his Sabbath, and felt the unknown refr
of this ſweet Reſt, but that they will mourn for th
affections to them, and unfruitfull ſpending of then
they die; otherwiſe never go about to blear me
with diſcourſe, and Invectives, and Diſputes againſ
or with carnall Excuſes for your licentious ſpen
them; for doubtleſs you taſt nor, and therefore
not what they are, and you will one day be foun
ſuch as ſpeak evill of the things you know not
yee deſpiſers and wonder, and periſh; is the infinit
ſty and glory of God ſo vile in your eyes, that you
think him worthy of ſpeciall attendance one
week? doth he call you now to Reſt in his Boſo
will you now kick his Bowels, deſpiſe this Love, a
in his face? doth he call upon you to ſpend this
holineſs, and will you ſpend it in Mirth, and Spo
Paſtimes, and in all manner of licentiouſneſs? H
wearied God with thine iniquities, and thy ſelf
iniquities all the week long (for which God migh
cut thee off from ſeeing any more Sabbath) and d
Lord Jeſus (inſtead of recompencing thee thus)
back again to your reſting place? and will you no
ry the Lord again, that he cannot have reſt or qu
you one day in a Week? Oh that we could mou
theſe things; And yet walk abroad the face
whole earth at this day, and then ſay where ſh
finde almoſt Gods Sabbaths exactly kept? *viz.* wit
preparation for them, delight in them, with wond

ankfullneſſe to God after the enjoyment of them? world knowes to whom the barbarous Turks do te their Fridays, the Jewes alſo how they ſanctir Saturdayes, to the Lord *Jehovah* indeed, but to the Lord their God. What account the Papiſts on the Sabbaths, not only their writings (which le- with all other Holy-dayes) but alſo their looſe e in ſports & revellings upon this day bear ſufficient : and oh that we had no cauſe to waſh off this ith our tears from the beautifull and pleaſant face glorious grace and peace, which once ſhined in rman Churches, by whoſe Graves we may ſtand ng and ſay, this is your miſery for this your proſin. *Scotland* knowes beſt her own integrity, lights have been burning and ſhining long in their eſs in this particular: But *England* hath had the , and worn this Garland of glory, wherewith the ath crowned it above all other Churches. But how hat little flock of ſlaughter, which hath wept for preacht, and printed, and done and ſuffered for it, ated and perſecuted? who have been the ſcorn ame, and reproach of men, but a company of poor ings, for going out a few miles to hear a faithfull, ll Preacher, from thoſe idle Shepheards, who eould not feed them with knowledge and underſtant home, or elſe would not do it through groſſe aneſſe, or extream idleneſſe? And now, ſince ath broken the yoke of their appreſſors, and ſet his e at liberty to return to *Sion* and her ſolemn aſſemts in dayes of old, and hath given to them the deof their hearts, that they may now be as holy on the th as they will, without any to reproach them, at o countenance ſuch reproaches of them: now I ſay, one would think the precious Sabbaths (which ſo of Gods ſervants in former time have brought down s generation, ſwiming in their tears and prayers, which many in theſe dayes have ſo much looked and d for) that every eye ſhould be looking up to Heaven thankfullneſs for theſe, and that every heart ſhould ace Gods Sabbaths with teares of joyfullneſſe, and his dear and precious friend welcom, and lie and reſt eir boſome; and ſo I doubt not but that *England* hath many a corner full of ſuch precious Jewels, to whom s Sabbaths are yet moſt precious and glorious, and

who

who cannot easily forget such blessed seasons and
in them, whereby (if ever the Lord did good unto
they have been so oft refreshed, and wherein the
so oft seen God, wherein they so oft met with him
he with them; but whose heart will it not make to
and sigh, to hear of late a company (not of ignora
bosht persons, malignants, prelatical, and corru
carnal men) but, of such who have many of them
mer times given great hopes of some fear of God
much love to Gods Ordinances and Sabbaths; and
(what hurt the Sabbaths Ordinances of the Lord
therein have done them, I know not, but) it
break ones heart to see what little care there is to
fie the Sabbath, even by them who think in their
ments that the day is of God. What poor preparati
it, either in themselves or families! what little
profit by it, or to instruct or catechize their familie
to bring them also in love with it! what secret we
and dead-heartednesse (almost wholly unlamented
mains upon them! what earthly thoughts, what l
in speech about any worldly matter, presently afte
most warning Sermon is done! that the Lord Jesu
scarce good carcasses and outsides brought him whic
not but threaten more crows to pick them unless
repent: and yet this is not so sad as to see the loos
of mens judgments in this point of the Sabbath, wh
some think a Sabbath lawfull but not necessary (in r
of any command of God;) nay some think it superf
to observe a weekly Sabbath, which should be
day (as they imagine;) they have allegorized Gods
baths, and almost all Gods Ordinances out of the w
and cast such pretended Antichristian filth and poll
upon them, that spirituall men must not now m
with them; nay verily, all duties of the moral Law
fruitfull obedience, and holy walking, and sanctifica
graces, and humiliation, and such like, are the secret
tempt of many, and the base drudgery for a Mil-horse
legal Christian, rather than for one that is of an Eva
licall frame; and herein Satan now appears with
ball at his foot, and seems to threaten in time to c
all before him, and to kick and carry Gods precious
baths out of the World with him, and then farewel
Lord Iesus with all thy sweet love and life, if
baths be once taken from us by the blind and bold di

f wretched men; authority as yet upholds them is no small mercy) and the savour of Christs ſle in them, and the externall brightneſs of the of them, do ſtill remain on many, with that and glory, that it is not good policy for the of darkneſſe now to imploy all his forces againſt s of the Sabbath: but the time haſtens wherein lt will be great and fierce, and I much fear that ſecret contempt of theſe things, the Lord in ll juſtice will ſtrengthen deluſions about this day forth and proſper; and then pray you poor of God and hidden ones, that *your flight may not Winter, nor on the Sabbath day*: but *woe then to at give ſuck*, woe then to the high Miniſtry that have kept theſe gates, woe then to that looſe nton generation riſing up, who think ſuch outrmes and obſervation of daies to be too coarſe low and mean a work for their enobled ſpirits are now raiſed higher and neerer God than to ich after Sabbaths or Ordinances, graces or du- any ſuch outward forms; for I doubt not, but if l the light and glory ſhining in *England* concerning abbaths, if yet they are not thereby become preut that the Lord will make them ſo by his plagues, n once get head, God will burn up the whole , and make himſelf dreadfull to all fleſh, untill he ade unto himſelf a holy people, and a humble , that ſhall *love the duſt, and take pleaſure in the nes of his* houſe, and love the *place where his honor* and long for the time wherin his preſence and bleſall appear and be poured out upon the Sabbath It's matter of the greateſt mourning, that they all other ſhould trouble Gods reſt, wherein perhaps ouls have found ſo much reſt, or might have done; theſe times, wherein the Lord Jeſus was coming give unto his houſe his Ordinances, and unto his his Sabbaths and dayes of reſt every way, that hey above all others ſhould offer to pull them his hand, tread them under foot, and hereach all the prophane rout in the WORLD e the like, with a quiet conſcience, and withy check, by their reaſonings; that now when waſting the Land, and burning down its glory, for s againſt his Sabbaths, that juſt at this time, more than

than ever, they ſhould riſe up to pollute and p
this day. The Lord grant his poor people to ſe
laſt to mourn for this ſin, that the Reſt of the Sab
be Reſt to their ſouls, eſpecially in this wear
Temptation, which is ſhaking all things, and t
yet greater troubles unto all fleſh. The Lord Je
tainly hath great bleſſings in his hand to pour o
his people, in giving them better daies, and brig
more beautifull Sabbaths, and glorious appearan
I fear, and therefore I deſire that this unwiſe
thankfull generation may not ſtand in their own w
the Lord make quick work, and give thoſe thi
remnant to enjoy, which others had no hearts to

CERTAIN SELECT CASES *RESOLVED.*

Specially, tending to the right ordering of the heart, that we may comfortably Walk with God in our generall and particular CALLINGS.

BY

THOMAS SHEPHARD,

Sometimes of *Emanuel College* in *Cambridge*, Now Preacher of Gods Word in *New-England.*

LONDON,

Printed for *John Rothwel.* 1655.

TO THE
CHRISTIAN
READER:

His holy Letter of that ready Scribe *of Christs Kingdom, is so full of Grace and Truth, that it needs no other Epistle commendatory than it self.* Mr. *Shepherd* of *New-England.*

Yet seeing the Lot is unexpectedly fallen upon my pen, to give it a Superscription *that it may* ent *from hand to hand; I do heartily in the first* dicate it *to* thee, thou bleeding, troubled spirit, ce cordiall *friend, an Interpreter*, one *of a thou-*hat *doth not onely speak thy heart, but by the com-*whom *Christ hath promised to send*) *to thy heart.* y be this paper present *is sent on Ambassie from Hea-*purpose, *to set thy house in order, to untie thy bosom* bind *the strong man, and cast him out of thy doores,* heart *may be once again set at liberty, to serve the* God *in thy generall and particular Calling, whose* s *thy freedom. What is here sent by this Ambassa-*Christ, (*who is now the voice of one crying in the* ss) *to a wearie and heavy laden soul in this Island,* ther *it should appear to thy judgment in the serious*, *and to thy conscience in the home application thereof,* n *my opinion of it: Therefore I shall only adde* (*as* the

the Contents of this letter) certain select Cases, ſed and reſolved *in the ſeverall paragraphs thereof, lie in order in the pages following*, viz.

Page 3.
Trouble of mind in civill affairs by the ſecret inje religious thoughts.
Page 4.
From what Spirit ſuch ſuggeſtions do ariſe.
Page 8.
How to entertain them when they crowd in.
Page 12.
Concerning the not being humbled for ſinfull diſtr that hinder and interrupt the ſpirituall perform holy duties.
Page 16.
How a Chriſtian may be ſaid to be under the Co of works.
Page 18.
How to conceive aright of that Myſtery of Myſteri bleſſed Perſons in the Trinity.
Page. 22.
The ſouls aptneſs to go to God immediatly in holy without taking Chriſt Jeſus by the hand.
Page 26.
How to apply abſolute promiſes to thy ſelf, thoug are made indefinitely without condition.
Page 38.
A notable diſcovery of a ſecret unwillingneſs in the to ſeek God in the ſtricteſt ſolemn ſervices, be entreth into them: Wearineſs of them, while laſt; and a gladneſs, when they are ended.
Page. 42.
A ſound confutation of that Hereticall Arminian *viz*. That the ſtrength of Grace is to be got rat Argumentation, than inward Communication a fluence, ariſing from union with Chriſt.
Page 44.
The experiences of this tried ſervant of Chriſt, (v the Pen-man hereof) how he was cured of Ar call thoughts: whether they did wear out, or ther by the dint of Arguments they were ration verthrown.

whether those changes, which a child of God hath
times, and those movings of the Spirit are caused
naturall temper, or Gods Spirit.

which select Cases; (*and many more, that collate-*
te from their sides) *are judiciously* resolved *with*
rspicuity and brevity in these few sheets, by the onely
f all Controversies, the two edged sword of the
he Word of God.

humbly beseeching thee, to read over this Epistle of
o thee, with the same Spirit of love, and of a sound
which indited every line in it;

desire to leave thee at the Throne of Grace, in the armes
, with the Father of all Comfort; that thou maiest
he Peace of God which passeth all understanding;
owned with joy unspeakable, and full of glory;

I subscribe my self,

Friend,

Thine in any Spirituall
furtherance of thy Faith,

WILLIAM ADDERLEY.

om *Charter-house* in
on, Feb. 1. 1647.

X IMPRI-

IMPRIMATU

Ioseph Carȝl.

This Reverend Author hath
Practicall peeces.

Viz.

The { Treatise of the Sabbath.
Sincere Convert.
Sound Beleever.

)ear Sir,

re not multiply many words in acknowledging
d profeſſing my own unfitneſs and inſufficiency to
eld your loving and moſt welcom Letter, that
isfaction which both your Self deſire, and it
erves: Neither yet will I be ſo unfaithfull to you
your expectation puts me to reply) neither
(I think) be ſo unſerviceable to Ieſus Chriſt,
ou, and by you, beckens to me to take this
rite to you, and not to neglect ſo fair a ſeaſon,
pecially it may be poſſible my dying Letter to you,
depart from hence, and return to him; as not
but our laſt diſaſters and Sea-ſtraits (of which I
you) may be but preparations for the executi-
next approaching voiage. Yet our eyes are to
and our deſires are your prayers; and at this
endeavour ſhall be in reſpect of your ſelf, to
en that light to you, and to prepare it to you,
brevity I may, and with what plaineneſſe I
beſeeching the God and Father of our Lord Ie-
t, who muſt be when all failes, the Wonder-
ſellor, to give you the Spirit of revelation, and
r you have ſuffered a while by theſe outward
ons, doubts, fears, deſertions, diſtractions, which
er mentions, hee would make you perfect, ſta-
ngthen, and ſettle you. And this I verily think
ne unexpected, yet happy, joyfull, and moſt glo-
l of them; For ſince I have obſerved and ſeen

the lamentable ruines of the foul, and seeming
of many men, by being rockt asleep in a quie
calm, easie performance of duties; without such
ing temptations and tumults within, which it se
plains of: I say, since I have observed what a
mud is in the bottom of such standing Pools, and
deal of filth is in such Moats, which are inwardly
and not emptied from vessell to vessell, next unto
nation of the Lord Iesus to a man, I have accou
multuous heart-storms and uproars, together wi
fruitfull strange effects of them, the second mer
I never saw that man kept from secret putrefact
corruption, that was not usually salted with suc
tations (especially in a Christians first Appre
which usually preserve him entire till death. An
fore (Dear Sir) faint not, for Jesus Christ wil
world of blessings out of your present Chaos and
ons. But I make hast to answer. Before your
my first Letter; your complaints are many.

Your first trouble is, concerning your disturb
civill affairs, by the secret injection of Religious t
so that you know not how to follow the one, wit
zard of grieving the Spirit, and breaking your
not maintaining and nourshing the same time th
and hence being drawn to go two wayes at the s
(which you cannot well do) your heart is disqu
your peace much interrupted.

This of yours, puts me in mind of the compla
honest, yet plain man, to an able Minister once,
bewailing his condition to him, among other
that was not the least: (*viz.*) that he was ex
troubled with good thoughts, so that he could
low his place, unless very oft he did stand still a
for fear of grieving the Spirit (as he thought) a
his season of being heard in Heaven: (for sai
ence oft unto him) how dost thou know but th
thy accepted time, and if thou dost not take it,
thou shalt never have it again? I have forgot the
answer, but I am sure in these complaints you
lone: I have lately known one very able, w
godly, put upon the Rack in these kind of th
him, that envying Gods peoples peace, know
change himself into an Angell of light. For it

urſe in the time of his health, to make a diary of
rly life, and finding much benefit by it, he was
ience preſt by the power and deluſion of Satan,
and take the ſame daily ſurvay of his life in the
is ſickneſs, by means of which, he ſpent his ſenſee-
irs, caſt on fuell to fire his ſickneſs, and had not a
his convinced him of his erronious conſcience,
g him at that time, he had murdered his body,
nſcience to ſave his ſoul, and to preſerve his
nd do you think theſe were the motions of Gods
which like thoſe Locuſts, *Rev.* 9. 9, 10. had fa-
nen, but had tailes like Scorpions, and ſtings in
les?

houghts I know, are not likely to produce the
ſts; although you have the ſame efficient: and
ou ſay your peace is hereby diſturbed by igno-
s not knowing what to do in the midſt of theſe
ons and theſe religious thoughts, I conceive that
gs are to be ſadly conſidered of, for the cure of

ow to know when ſuch religious pious thoughts
n Gods Spirit, and when from the devill tranſ-
imſelf into an Angell of light, or from a well-
irring conſcience, yet blind. For when you
y come from Gods Spirit, you are bound to nou-
, but when not, you are bound not to embrace
y with them. Secondly, learn how your ſoul is
and carry it ſelf in Civill employments: For
ſee how you doe, and may honour God in fol-
em, your ſpirit will not be ſo unquiet, if at any
mbrace not the ſuggeſtions of the other.

Two things to be conſidered about motions.

the firſt briefly, all good motions and thoughts
e Spirits motions, as may thus appear.

How to try the motions of Gods Spirit.

e three things chiefly by which we may diſ-
notions, ſuggeſtions, and thoughts which come
Spirit: all which concurring together in a good
thought, or word, (not one alone) will
very whether they are from Gods Spirit or

1.

e ſuggeſted for Gods ends, its from Gods Spi-
t ſo high as for a ſupernaturall end muſt
a ſupernaturall principle, which only is
ic. Pharaſaicall actions were for a double

ſelfiſh end, and hence, not from Gods Spirit, but
and their own ſpirit.

1. To be ſeen of men.

2. If they did any of them abhor this; yet i
purchaſe and gender in their own minds an o
holineſſe before God; and hence Chriſt gives t
Item, in giving Almes, that they ſhould not let
hand know what their left hand doth: for m
will do good acts, leſt they ſhould by the neglect
think them hypocrites, and ſo be troubled fo
Chriſt would have us not to take notice of wha
for ſuch an end.

If they be animated and quickned from Go
mand; for the higher meaſure of holineſſe for
ends, without a warrant from the Word, is t
ſordid ſuperſtition: Chriſt healed the Leper,
charged him with anger to tell no man, he (
ſtion for a good end) publiſhed the miracle th
this was a good motion, but it was ſinfull in hi
croſs to Chriſts command: when Chriſt wou
waſhed *Peters* feet, he had many thonghts that c
his head, concerning his own vileneſſe, and Ch
ry; and had a good end and meaning in his anſw
his humility croſſing Chriſts command, the Lor
ſeth againſt it, and him for it, that he had no par
if he ſhould goe on in it.

Gods Spirit ſets a man on work in due ſeaſon
the duty be commanded and rightly directed, y
not done in ſeaſon, it is not from Gods Spirit
Pſal 1. *the righteous bring forth fruit in its ſeaſ*
hence *Solomon* ſpeaks of *words ſpoken in ſeaſon, are*
of Gold: and hence we read in Eccleſiaſtes of *a t*
ſeaſon for every thing under the Sunne: and therefo
there is a ſeaſon of Gods appointing for civill t
buſineſſe, it is not ſeaſon now to be moleſted
plexed in it, by the injection and evocation
thoughts which we think to proceed from the
God. I know indeed, that the Spirit of God c
abl- a man to do what ever good he doth; but a
makes Nature ſometimes to ſerve, ſo ſinfull Natur
Grace into captivity, (which *Paul* complains o
7.) and makes Grace to ſerve it. To exhort and
another for ſinne, is from Gods Spirit that it is do

ove at an unseasonable time, its from sinfull cor-
, abusing Gods grace, and making *Sampson* to
Its from the excellency of a knife to cut well, but
ny finger with it when I should be cutting of my
irh it, ariseth not from the end of the knife, nor
e intention of him that made it: so to think of
ings, it is from the Spirit, I grant, but to think of
such a season that God sets you awork to mind
ow other occasions, its from the enemy of Gods
nd your own peace; for as it is a sinne to nourish
thoughts when God sets you awork in spirituall
y imployments, so it is (in some respects) as great
suffer your self to be distracted by spirituall
s, when God sets you on work in Civill (yet law-
loyments: such thoughts (I conceive) are but the
Monkish holinesse, if they divert you from your
affairs, when the Lord calls you to follow them.
Lord never calls you to two divers imployments
me time, unless you make the one to be a means
r the good of the other; which such pious
in some civill imployments doe; it being no peece
ian wisdom or honesty to turn round in worldly
ents so long till by giddiness we fall down, but
steps ever and anon to look up to heaven, and to
ne face of God, to whom only therin we are to
our selves. But yet it seems your thoughts are so
being subservient the one to the other, that you
acted and molested, and your peace interrup-
your Christian course made troublesom, and an
rthen, which surely can not be by the yoke of
ist; therefore you must first bring your troubles
rticular to this issue, either you may follow your
faires, and nourish these thoughts as helps to
your peace, and make you heavenly-minded in
id if they serve sufficiently to such an end, why
roubled with them?) or else you cannot follow
fortably in civill actions, unlesse you banish from
ghts which do so miserably distract you, and
do you fear you shall grieve iGods Spirit, if at
time you do not give entertainment to them?
sonableness of which, speaks plainly they came
the Spirits suggestions, besides their hindrance
tably walking with God, which the imployments
s can never hinder.

But you will say, when is the season of nourishi
thoughts?

I Answer, Entertain those thoughts as (it ma
you have done friends, who came to you at that ti
have business with strangers, (whom you love
well as your friends,) you have desired them t
while, untill you have done with the other, a
you have returned to your friends, and when th
hath been shut out of the doors, the other hath
welcom, and hath lodged with you all night, a
you have grieved neither, but pleased both. I
this case, Worldly employments are our strange
they must be spoke with, Religious thoughts a
ctices are our friends, these come unto us whi
calls us to parley with the other, you cannot spea
both at one time, in one place; without much per
take therefore this course, make much of th
thoughts, but parley not with them till your busi
done with strangers; and towards evening, which
season, set some time apart every day for meditati
then make them welcome; then consider and pond
what was suggested to you in the day time, and
very good thought to the bran, for then is your
and after that let them sup and lodg with you all
and keep the house with you every day. And surel
the Lord Jesus shall see what a friend you shall
his Spirit, and how wisely you walk therein, y
not need to fear any grieving of it, or unse
times: nay (I say) you will most fearfully grieve
rit, if you parley with the conceived suggestions
unseasonable times. *What thou dost, do it with*
heart, saith *Solomon*. Eccle. 9.

Therefore when you are to pray, confer, or m
do it with all your mind, & all your thoughts, and
strength. So when God calls you to worldly
ments, do them with all your mind and might, an
the season of meditation comes, take it, which
Ordinance of God, although many Christians use
sionally, & against some good time, or when they h
sure meeting with them, yet to set some time apart
solemn manner every day, & that in conscience, as w
prayer generally, where is the man to be found th
thus? Those men that thus neglect their season o

ing into parley with Gods Spirit dayly, may be wel
grieve the Spirit, *through the neglect of which Ordi-*
ds Spirit is as much grieved by professors in England,
ny course I know. The Lord awaken us. But I have
o farre already in this first part of my answer.

he second means, *viz.* how the soul is to carry it 2. Meanes.
Civil employments, that so you may not think you
tter, when you listen to good thoughts as you

1.

two things, 1. Learn to follow them out of an aw- 1.
ect to the eye, presence, and command of Jesus
, and to do what you do in Civill businesses, as the
of Christ; When you are riding, or making up
s between man and man, then think, I am now a-
ie Work of Jesus Christ.

ndly, seeing your self thus working in worldly em- 2.
nts for him, you may easily apprehend that for
ne God calls you to them, and you attend upon the
of Jesus Christ it them, that you honour God as
nay more, by the meanest servile worldly act, than
hould have spent all that time in meditation, pray-
any other spirituall employment, to which you
call at that time: It is noted therefore by some, of
wives mother, that when Christ had healed her
Fevor, she sate not down at Table with Christ in
mion with him, which (no question) was sweet,
nistred at the Table, and ran too and fro, and so
him, and acted for him, wherein she shewed more
and gave him more honour, *viz.* in that mean ser-
and in acting for him, than in having communion
im: now if the Lord would out of his abundant
esse, set the soul in such an acting frame for him, and
uld do its worldly employments, as the Work of
, and see how greatly it honours Christ in attend-
him, Oh what peace should a Christian enjoy, not-
tanding all his distractions every day! And how easi-
uld such devout thoughts you speak of, be repell'd,
arkness before the light? for the nobleness of those
thoughts you speak of presenting themselves against
ean and base out-sides of Civill affaires, makes you
to honour the one, when you are call'd to serve the
: but now, by seeing, you do the Work of Christ Je-
them, you shall hereby see a glory in the meanest
service

service you perform in Civill affaires, and this w
you cleave unto them. But I have said too much a
pelling of good thoughts, in these times, wher
have so few, though (it may be) little enough t
you.

Quest. 2. Your second trouble is this, (*viz.*) that your
kept from being humbled for sinfull distractio
hinder and interrupt the spirituall performance
duties, and that for two reasons: First, Because
involuntary and accidentall. Secondly, Becau
cannot break the Covenant between God and yo
being but infirmities.

Answ. For the latter clause concerning breach of Co
together with the other, 1. I say, not only infirm
nor, but the greatest sins cannot make a breach o
nant between God and the soul that is once reall
rationally) wrapt up in the Covenant of grace.
grosse scandalous sins, nay infirmities, when they
ven way to, and not resisted, may keep the soul fr
fruition for a time of Gods Covenant, but never fr
eternal *jus* and right unto it; for as the habit of F
Grace gives a man a constant right to the promise a
venant (which seed ever remains, which habit ev
*Jer.*3 9.) so the act of Faith or Grace gives a man
of the Covenant and the benefit of the promise, and
by the acting and venting of some sins wherein t
included the neglect of the exercise of grace, He
really in covenant with God, may be deprived of t
ition of it; yet seeing the seed of God, and the h
grace ever remains, he cannot by any sin break his
nant, for the covenant of grace is absolute, where
Lord doth not only promise the good, but to begi
perfect and fulfill the condition absolutely, witho
spect of sin, *ex parte creaturæ*: Indeed if Gods co
of Grace did (as that of Works) depend upon man t
the condition, having sufficient grace to fulfill it,
grosse sin might well break the Covenant: but seeing
hath undertaken to fulfill the Covenent absolutely,
withstanding all the evils and sins of the soule, no s
possibly break that knot and Covenant which so firm
resolute love hath once knit. And therefore, if th
a good argument, Infirmities cannot break Cover
What cause have I to be humbled for them? so as t

y mercy Lord that I am not consumed for them (as
rite) you may upon the same ground say so, If the
huuld desert you, or you forsake the Lord, and so
o the foulest sin, which I suppose corrupt conscience
not be so bold as to think or allow of.

ondly, I say least sins or infirmities do break the first
ant of Works: and hence you do not only deserve,
re under the sentence of death, and curse of God,
diately after the least hairs-breadth swarving from
aw by the smallest sin, and most involuntary acci-
l infirmity; According to the Tenor of the Law,
l that sinneth shall die: and *cursed is he that conti-
not in all things of the Law*, Gal. 3. 10. The least sin
ex parte objecti) in respect of God against whom it
mitted, as horrible and as great as the greatest. For
g an infinite wrong being the dishonour of an infi-
Majesty, there can be no greater wrong than an infi-
one, unless you can imagine a greater thing than
which is infinite; and therefore in this respect, there
uch venome and mischief done against God in the
ts in the greatest sin: And therefore it, and whoso-
ommits it, deserves death for it, as if they had com-
the foulest sin in the world: and therefore after
st and smallest infirmities, you may from hence see
ause you have freely to be humbled, and to confess
m how worthy you are to be destroyed; yea, even
upon your self as lying under the sentence of the
nd death, immediately after the commission of them,
to mourn bitterly for them.

you will say, a Christian that is under the Covenant *Object.*
ce, is not within the Covenant of works, that Bond
celled, the last Will must stand: and therefore he
out of that Covenant, no sins of his can be said to
the Covenant, for no man can be said to break that
nder which he is not, and which he is not bound
ep.

answer, Every Beleever hath a double being or *Answ.*
ng, and so there may be put upon him a double re-

st, he may be considered as united to, and having a
tall being on Christ; and so it is true, he is under
, and the Covenant of Grace, and not under the Law,
he Covenant of works; and hence not being under
the

the Law, nor bound to keep it as a Covenant
(though it be a rule of life) no sin can condemn him,
being no condemnation to them that are in Christ
*Rom.*8.1. As Christ is above condemnation, and law
death, and curse, so is he. And this truly understo
the foundation of a Christians joy and peace, and
every day; yet so, as though sin doth not condemn
yet he hath good reason to say, it is mercy, and meer m
Lord, that I am not consumed, that I am not conde
For sin is the same; nay grace and Gods love aggr
sin; for to sin against the Law deserves death witho
covery, but to sin when grace hath received me, an
ved me; when the blood of Christ hath been shed a
antly to deliver me from sin; Oh this makes the mo
cret silent sin a crying one! So that if you do conside
well, you may see what little cause there is to have
heart rising against the deepest humiliation for the
sin, though you be in Christ, and under grace: F
Daniel when he was put into the Lions den, had n
cause to wonder that he was not torn in pieces by t
and why? because it was not from any defect on
parts to tear him in pieces, but from the omnipotent
er, and mercy, and grace of his God, that muzzell'd
mouths: so though no Lion can tear, though no sin
hurt or condemn a Christian, as he is considered in C
yet, hath not he cause to confesse and wonder, and
Lord, it is thy meer grace and mercy that it is not
(which is the act of humiliation your letter saith you
hardly come unto) and why? not because Gods g
puts any lesse evill in sin, but because it is meerly g
that keeps it from spitting that venome which other
it would.

Secondly, a Christian may be considered in respec
his naturall being in himself, and thus he is ever under
Law, and as oft as he sinneth, under the sentence of d
(and as the Apostle speaks) by nature even we (justi
quickned) are the children of wrath as well as others.
thus after the least involuntary accidentall sin, you
easily see what cause you have to lie down deeply h
bled, mourning under the sentence of death, and
eternall curse, as a condemned man going to the executi
to feel that fire that shall never go out; looking upon y
self as you are in your self, a forlorn cast-away every n

me

& this truly underſtood is the foundation of a Chri-
orrow, ſhame, and confuſion of face, ſelf-loathing,
getting, ſelf-forſaking, and condemning every day:
believe it Sir) it is no ſmall piece of a Chriſtians
id work, to put a difference between himſelf and
f, himſelf as he is in Chriſt, and ſo to joy and tri-
and himſelf as he is growing on his firſt root, and
orrow, and loath, and condemn himſelf: ſo that
nde up all that I have ſaid) look upon your ſelf as
iſt, you may ſay, theſe involuntary infirmities do not,
ot, condemn me.

Lord it is grace, Grace that it is not ſo, and this is
elicall humiliation. Look again upon your ſelf, as
nd on your own bottom, and live in your own na-
and ſo you may ſay after the leaſt infirmity; I have
roken a moſt holy and righteous Law, and there-
am already condemned: O wo is me, I have al-
undone my ſelf by mine iniquity: and this is le-
miliation, which ſerves for mortification, as the
r vivification. I know it is very difficult to bring the
to acknowledge freely it deſerves death after ſo ſmal
oluntary offence: but when the Lord reveales two
, Firſt, himſelf in his glory, Secondly, how the
n ſtrikes him: I perſwade my ſelf the vileſt heart
t but be forced to confeſſe how juſt God ſhould be
ſevereſt proceedings againſt him. And withall con-
the more involuntary any ſin is, the more ſtrong
aturall it is, and the more naturall, the more horri-
is to be a naturall Thief is farre worſe than to be a
rate Thief, who ſometimes ſteals; and therefore
Sir) take heed of looking no deeper, nor ſeeing no
r than the bare act, and unvoluntarineſſe and acci-
lneſſe, and ſuddenneſſe of your infirmities: for if
o, you look through the wrong end of the glaſſe,
ey will appear ſo ſmall, that you will find it a very
work to bring your heart conſentively to ſay (if I
ay and uſe your own phraſe) It is a mercy Lord that
not conſumed for them: but look upon them as in-
they are, in reſpect of that infinite glory you ſtrike,
the greateſt miſchiefes to God by them, and
ch makes them the viler) as they are ſo ſtrong, you
t remove them; and ſo horrible, as that it is natu-
e you to commit them, &c. And ſurely you will not
ugh grace) find ſuch thoughts haunt you long; not

but

but that they will be (haply) rising and temptin

Answ. never alway vexing and prevailing. Satans ground ing as far as the minds of Gods people, and there farre he may come, and there he may walk, (came into the mind of innocent *Adam*, nay *Jesus C* his suggesting temptations) but the heart is Christs liar possession and purchase; and if he shall still th fer to come in and vex you, and prevail against yo to lodge his suggestions this or any other way wit you have Law and Christ on your side, by this litt now given you, to cast him out

Quest.3 The third thing that troubles you, is the dif ran the Persons in the Trinity; for though you think th Ghost is God, yet you have not so high a repute o as of the Father and the Son, because the Son add himself to God the Father in all his prayers and ac ledgements, in a more immediate manner than un Holy Ghost, and therefore you would know if the Father (as in the Lords Prayer) includes not the U Trinity.

Answ. To this briefly consider three things.

1. Without all question, the same God which l der that relative property of Father, is the same Go the God-head of the Son, and the God-head of th Ghost, there being not three Gods; and therefo God-head of the Son and Spirit, are not excluded, cluded in the God-head of the Father, when we lo on the Father as God, in the Lords Prayer, or any else.

2. But secondly, the Father as Father, is never for the same Holy Ghost in Scripture, nor the Son is taken for the Father, nor the Holy Ghost a Ghost, is at any time taken for the Son: For it is in Theologie, though the *res subsstrata* the thing th under the Relative property (*viz.* the God-he every person, be common and communicated, y same God head considered as clothed with his R property (as Father, Son, and Spirit) it is not co but peculiar. For the God-head of the Father as F is not the God-head of the Son as Son, &c.

3. Hence it follows, that when Christ addresseth self to the Father as Father in Scripture, it is not b he is either a diverse or greater God than the Holy but it is for two other reasons. 1. B

ecause the Father as Father, received primarily
ong that sin did against his Work of Creation. For
her being the first Person in order, and creation,
transient act (as election and reprobation were
immanent) hence this work is attributed chiefly
the Father, in respect of our orderly apprehensi-
d hence man sinning then when he was only made,
chiefly attributed to be against the Father, because
rk appeared to be chiefly there, and not against
, for his work chiefly appears in Redemption, he
he second Person, and this the second main and
full work; neither against the Holy Ghost, for his
hiefly appears to us in Application, being the third
and this the third main act that ever God will
show forth to the world in this life: hence God
her receiving to our apprehension, the wrong in
by sin, he is the Person that is to be satisfied, and
Holy Ghost. And hence Jesus Christ in all his
had a most speciall eye to him, and not to the
host (as Holy Ghost) because he came into the
y his death, and intercession, and strong cryes,
he God the Father, and not God the Holy Ghost
d Person. And hence it is said, 1 *John* 2.1,2. *If*
sin, we have an Advocate with God the Father, (not
Holy Ghost) because he was (to our apprehensi-
Person wronged: and hence we are after sins
ted chiefly to the eye the Father in our prayers,
go to him for pardon with our Advocate with us,
to whom offence is chiefly offered, from him
pardon and reconciliation is to be expected.

herefore Christ addresseth himself chiefly in his
to God the Father, because he is the original and
se of all good, because he is the first Person in or-
subsisting, and therefore first too in the manner of
ng. I know the God-head is the originall of all
but consider the Persons one with another, and so
her is ever the first in operation, as the Holy Ghost
ast in consummatiou, for all good comes from the
. *James* 1. 17. through the Son, by the Holy Ghost.
ence in all our prayers we are to look for all good
e Father, for his Sonnes sake to be conveyed us by
y Ghost: and hence it is said, *John* 6:10. *No man*
e me but whom the Father draws: Why? It is the
immediate

immediate office and work of the Holy Ghost to d
apply the soul unto Christ, why then is it said, *U*
Father draw? The reason is, because that which
fected and consummated by the Holy Ghost, was
nally and by way of purpose and decree begun o
by the Father; and this is that which Christs wo
chiefly reference unto (*viz.*) the Father through
by the Holy Ghost draws.

But I have waded too farre in this Divinity,
knowledge of which is reserved for us in heav
thus much to satisfie you; yet the word Father in t
Prayer, I conceive, under correction, as it doth not
any person of the God-head, so its chiefly set dow
not so much to denote the Person of the Father,
fection of God as a Father to us his Sons by Christ
we are to beleeve in our first approaching to our
to be as, nay to transcend, the affection of any Fath
Son: when we come to call upon him for those
which the Petitions set down, for those three end
dome, power, and glory, which the Prayer c
withall.

Quest. 4. Your fourth trouble is your aprnesse to go to
mediately, especially when his graces are most
his Ordinances, contrary to that of Christ, *Yee b*
God, beleeve also in me.

Answ. So indeed it is usuall for religious nature ofte
run and get the start of grace; as it appears in ma
so in this case you put; Look as it is with every m
God awakens him effectually, he first seeks to his
physick to save himself, by his duties, praying, m
reforming, endeavouring, repenting, working, b
will seek out to the Physician, and to Christ to save
cause it was natutall to *Adam* to seek to live by h
ing, it is naturall to every Son and branch of tha
seek to save himself by doing as well as he can, o
gives him the strength and grace. So it is here.
naturall to *Adam* to depend upon, and go to God
ately, as a creature to a Creator, as a Son to go na
God as a Father; Christ was not then known, nor
it is naturall to every man, when rectified Nature
red up, to go immediately to God. It is grace i
cond Covenant that reveals and draws to Jesus Ch
to God by Christ, *Heb.* 7. 25.

cure of this distemper, ponder but these three

clearly convince the soul, that the immortall, invisi-
d most holy God, that dwelleth in an unapproach-
ht, hath set out himself to be seen, or made him-
visible, in Jesus Christ, so that he would have no
k upon him any other wayes, than as he hath re-
himself in his Son: In whom (though in all other
s his *vestigia* and foot-steps are to be seen) as he is
ne face of God is to be seen, which no creature is
behold, but there, being the brightnesse of his
and the expresse Image of his Person, *Heb.* 1. 3.
he is man, the very heart of God, both in respect
ion, and will to be seen; So that in and through
hrist, especially his humane nature, the glory of
at God breaks out like the Sun through the clouds
ightly, in respect of us, and therefore in and through
ane nature we are only to behold God, in whom
a Christian desires to know, is to be seen, which
ce and heart of so dear a friend, 1 *Cor.* 4. 6. *John* 14.
For we know by too lamentable experience, how
ble world vanishing in their smoaky thoughts of
y of God, as he is considered in himself, and not
conceive or retain the knowledge of him, did hence
nd set up Images as fit objects for there drunken
ng understanding to fasten upon, and to be limited
d hence adored God before these, (as our Popish
ites do before the Altar) and in these, and at these,
ls do in respect of their Images. Hence the Lord
this inveterate naturall malady, hath in the second
united himself to man Christ Jesus, through whom
both able to our everlasting wonderment to see
d also here bound only to behold him, who as he
andle for our faith, so he is a fit object for our
inds to behold the glory of the most high God in.
fore then do you offer to go unto God without
when as you are not so much as to look upon God,
e appears in Christ? Is not the humane nature of
d Jesus more easie to be seen and conceived of,
e invisible unlimited eternal God-head?

condly, See evidently that there is not any dram
of God you have, especially in Gods Ordinances,
sues from the blood, and is purchased by the in-
on, and delivered unto you by the hand of Jesus

Christ, *Ephes.*1.7. *Heb.*7.25. *John* 5.22. You shoul
have heard the sound of the Gospel, nor never ha
day of Patience, nor never have heard of Gods O
ces to find him in, nor never have been comforted
ned, enlarged, affected by Gods Ordinances, wer
for Jesus Christ, the efficacy of whose blood, and
of whose glorious intercession, doth at the very
you feel any good in Gods Ordinances, prevail w
the Father for what you feel; for the Father lov
Son, and *hath put all things into his hands*, *John* 4.
all men might honour the Son; all the three Perso
ting chiefly for the honour of the second; so that y
see, nay you are bound to beleeve, at the time
your heart savingly affected in any Ordinance no
Lord Jesus who is at the right hand of God in
who is now in his glory, now he remembri
a poor Worm on earth, now I feel the fruit
death. O what a miserable forlorn wretch had
were it not for Jesus Christ? Mercy could nev
helped, enlightened, comforted, quickened, assur
larged me, and Justice could never have relieved m
bloudy, perishing lost Soul, had it not been for Jesus
whose Spirit, power, grace, comfort, presence, swe
I taste, drink, and am satisfied abundantly with, a
do enjoy.

Oh Sir, me thinks the sad meditation of this,
make you in all Gods Ordinances, where you ar
say you go immediately to God, to hasten sudd
your thoughts, affections, praises, to Jesus Christ.
thinks you should speedily have your heart eleva
lifted up to Jesus Christ, and say, I receive this, a
this from Jesus Christ. Oh, but this is but a taste
hony-comb with the end of my rod, and if this pre
Christs Spirit I feel now be so sweet, what is
then?

3. Thirdly, Labour for increase of love and fam
with Jesus Christ, by taking notice of him, by co
often to him, by musing dayly on his love, as on
thing, by banishing slavish false fears of his forget
of you, and want of everlasting love towards yo
then you know love will carry you speedily to him
meus pondus meum, nay, grant that you have been a f
to Christ, yet restore the love of Christ to life a
your Soul, and when you come to his Ordinances

s, your Soul will make its firſt enquiry for him,
ill it be ſatisfied till it hath ſeen him, as we do
love, towards whom we have been greateſt

iſth trouble is, you know not how to apply ab- *Queſt.* 5.
miſes to your ſelf, as in *Heb.* 8. becauſe they are
efinitely without condition. Conditionall pro-
ſay you can, if you can finde the qualification
you right to the good of the promiſe within

ſefull fruitfull queſtion, how to apply abſolute *Anſw.*
to ones particular, deſerves a larger time and
han now in the midſt of perplexities, I am able,
ng, to give. For when the Lord ſaith abſolutely
condition, that he will take away the ſtony-heart,
will put his fear into his peoples hearts, &c. and
d of promiſes are made to ſome, not to all, to thoſe
om the Lord will, and in generall to his people,
n the Souls of many Chriſtians, eſpecially ſuch as
Gods love towards them, are moſt in ſuſpence:
efore when they complain of the vileneſſe of their
nd ſtrength of their luſts, let any man tell them
Lord hath undertaken in the Second Covenant,
heir back-ſlidings, and to ſubdue their iniquities,
hereupon reply, it is true, he hath promiſed in-
do thus for ſome abſolutely, though they have no
them, but I that feel ſo vile a heart, ſo rebellious
will he do this for me, or no? and thus the Soul
ove water, yet fears it ſhall ſink at laſt, notwith-
all that God hath ſaid. I will anſwer therefore
eſe two things in generall.

ill ſhew you to what end, and for what uſe and
God hath made abſolute promiſes, not only to
t be for the preſent his people, but to them that
ſt of their eſtates and condition are not.

hall ſhew you how every Chriſtian is to make uſe
, and how and when he ought to apply them. For
t of theſe.

rſt, I conceive, that as in reſpect of God himſelf,
e many ends which I ſhall not mention, as being
ſe, ſo in reſpect of man, there are principally theſe
ls for which the Lord hath made abſolute promiſes.
o raiſe up the Soul of a helpleſſe, ſinfull, curſed, loſt
n his own eyes, to ſome hope (at leaſt) of mercy

and help from the Lord. For thus usually every ma
is wrought, to whom the Lord doth intend gra
mercy: he first turns his eyes inward, and makes
see he is stark naught, and that he hath not one d
grace in him, who thought himself rich, and wan
thing before, and consequently, that he is under t
and wrath of God for the present, and that if th
should but stop his breath, and cover his face, a
him away, which he may easily do, and is to be
he will, that he is undone for ever. Hereupon th
is awakned and falls to his Kitchin-physick, as I spa
fore, prayes, and hears, and amends, and strives t
better, and to stop up every hole, and to amend it
every sin, but finding it self to grow worse and
and perceiving thereby that he doth but stirre, a
clense the puddle, and that it is not amending of
that he must attain to, but he must beleeve, and
long arm to Heaven, and apprehend the Lord Jesus,
so few know, or ever shall enjoy; and hereby
the wrath of God; I say, finding he cannot do th
nor no means of themselves can help him to this
upon he is forsaken of all his self wisdom, and of
vain hopes, and now sits down like a desolate W
comfortlesse, and sorrowfull, and thinks there is
but death and hell, and the wrath of a displeased
be expected. And if any come and tell this Soul
mercy and pitty to sinners, I saith he, its true, he
infinitely mercifull unto them who are rent for the
and that can beleeve, but that I cannot do, and a
shall never be able for to do, and therefore wha
have I but to lie down in my sorrow, and to expect
fall stroke every moment? Reply again upon this Sc
tell him, that though he cannot beleeve, or loo
heart from sin, yet that the Lord hath promised to
that he will subdue all his iniquities, and he will par
his sin, and that he will cause men to walk in his
&c. True, saith the Soul again, he will do thus
own people, and for them he hath chosen, but I nev
a dram of grace in my heart, and there is no evidenc
the Lord is mine own, or that I am his: Here aga
Soul lies down, untill the Lord discovers to the So
he will do these things for some that have no grace,
yet had grace, for these promises were made to such

Hereupon the Soul thinks thus; These promis

r some that are filthy, for why should God poure
ater upon them? for some that be hard-hearted,
should he promise to take away the stony-heart
m? &c. and if unto some such, and I being such a
y may not the Lord possibly intend and include
ng he hath not by his promise excluded nor shut
Indeed I dare not say he will, but yet how do I,
r Angels know, but yet I may be one? Hereupon
aised to life again; Seeing God hath undertaken
for the vilest, it is possible he may do it for me,
n I am vile and can do nothing for my self. And
may see the first end and use of absolute promi-
as it were, twigges to uphold the sinking Spi-
peleſſe, helpleſſe, distressed Souls.
Second End and Use of them is this. To create
out faith in Jesus Christ in the promises. For as
begets terror, so the promises beget Faith. Now
ionall promise firstly begets Faith, because he
der any condition of the Gospel, in that man there
ppoſed faith. Its Gods absolute promise that
es faith, for faith is not assurance, but the com-
e whole Soul to Christ in a promise, *John* 6.35.
the Soul beleeves in Christ, when it comes to
w this God works in the Gospel. First the Soul
by hope. And being raised, it Secondly comes
which is faith, by vehement unutterable desire.
come to him, it Thirdly embraceth Christ by
thus the match is made, and the everlasting knot

you have heard, the absolute promise works
lief from Christ: and if it works hope, it also
sire, or comming to Christ by desire. Oh! that
wouldst honour thy grace, thy power, thy love,
e, in helping me a poor cast-away. And thus
ared (as it were) by this absolute promise: for it
t move the heart of any one that ever felt his
y mightily to the Lord for help, if he hath any
g the Lord hath promised to do it for some. Oh
oul, that thou wouldst do it for me: And surely,
t for this absolute promise of God, no Soul would
cause he would have no hope to be saved, or to
y thing as from the hands of God. And thus you
t end God makes, and to what use a Christian
ese absolute promises.

How to apply absolute promises.

2. For the second thing (*viz*) How and whe
stian may apply these promises.

I answer, every Christian is either,

1. Within Covenant with God, and knows it,

2. Within Covenant with God, and knows it

3. Out of Covenant indeed, for his present c
condition, yet he is *in fieri*, or making towards i

1. If he be in Covenant and knows it, then you
ly perceive how and when he ought to apply pr
to himself, for he may boldly conclude, If God be
then all the promises of God shall be made good
if he be a Son of God, he may boldly challenge a
at the hands of God, (nay in some respects, at
of Justice it self) the fulfilling of God the Father
livered in the severall Legacies of the promise
the blood, & sealed by the same blood of Jesus C
they may and shall be made good unto him, that

2. Secondly, If he be in Covenant, and knows
questions hence whether God is his or not, a
quently, whether the promises belong unto him:
rule is to be observed, let him so sue and seek for
of the absolute promise, untill by reflecting upo
acts, herein he perceive himself adorned & digni
the qualification of some conditional promise, an
he can find the condition or qualificati n withi
then as you judg and write, he may conclude, tha
ditionall promise belongs to him, and if one pro
all Gods promises, and therefore that absolute pr
his own, because at least one conditional promise
unregenerate man is within the compass of any o
tional promise of grace, unless you will say he is
everlasting love of God, the promises of grace bei
mid-way between the eternal purpose and decre
& the glorious certain execution of that love in ti
promise being the break day of Gods most glori
which must shine out in time.

Object. But here you will say is the difficulty, *viz*. how
so seek for the good of absolute promises, as there
my self within the compass of some conditional on

I answer, It is done chiefly by three acts.

1. By being humbly contented, that seeing
hath absolutely promised to work and do all for
he intends for to save, even when it can do noth
self, and that he hath taken the work into his own

is his promise, offer, office, and honour to do all
refore you lie down, not slug gishly, but humbly at
of God, & contented to have him to be your God,
ver to be disposed of in any thing by God, if he wil
Covenant in you, contented to part with any sin, if
end it from you, contented to know any truth if he
al it to you, contented to do any duty, if he will
ou, contented to shine bright with all his glorious
he will create and maintain them in you, conten-
r any evil, if he may lay his hand under your head,
eunto strengthen you; and so seeing the Lord pro-
undertake the work for some, put out the work,
er your Soul to him, that he would fulfill the good
Covenant promiseth in your self. Now when you
which (no question) you and many a soul doth,
nes reflect upon this act, and see if you cannot or
find your self by it under the condition of some
nal promise, and if you do, then are you bound to
all Gods promises are and will be *Yea* and *Amen*
. Now that you do so by this act, it self speaks
for how many conditionall promises are made to
? *Blessed are the meek*, *Mat.* 5. and to the humble?
God will raise up. For this is not saving-meekness,
etly contented to be, or to do, or to bear any thing
Lord will have me from mine own strength and
out to be, to do, or to bear any thing that the Lord
e me, if the Lord enable me. Many a stout heart
adly have Christ, but if he cannot have him in his
nes, *viz.* Christ and his lusts, Christ and the world
y his own strength and power, he will have none
ut desperately casts him away, and saith, what shall
ter him any more? I cannot pray, I cannot believe,
break this vile and unruly will, this stony ad. mant
us the pride of a mans heart works. Now he that
neekned and humbled, he is contented gladly to
d his God, and Christ his Redeemer, and that upon
rist his own termes. First, on his own Covenant;
at is that? why it is this, I will give you the good,
k in you the condition too; I will give you my self,
rfore will not stick to give you an eye to see, and a
receive too. This is the Covenant; now hereupon a
d Soul accepts of Christ according to his Covenant,
wn termes thus, *viz.* upon that condition Lord, that
lt humble me, teach me, perswade me, cause me to

believe, and in every thing to honour thee; Lord, I
tented gladly and joyfully to have thee, do therefo
thou wilt with me. Just as a sick man tells his Ph
who comes not to him on these termes, If you w
your self half whole, then I will cure you, and do
for you; but being utterly unable to cure, or to kno
to cure himself, he tells his Physician, I am cont
should begin and perfect the cure, and so honour y
and love in me, to be contented to take any thing
will give t me, and if I offer to resist that, you shou
me, and so do any thing with me.

2. The second act is, earnestly to long and
Christ, to cleave unto Jesus Christ by frevent an
desire, that he would make good those absolute p
to you, seeing that they are made to some, and th
do not exclude you; for when you ponder well,
what wonderful great things the Lord promiseth
whose heart cannot but be stirred up to say, as that
in another case, *Lord, give me of that water to drink*,
they in the fifth of John, *Lord, evermore give us tha*
Now doing this, reflect upon the second act, and s
to it, no conditional promise belongs, and you shall
affirmative answer from the word. For what is th
ing after the good, not of f me (which many hypocr
but of all the promises, but that which the Script
thirsting? who are commanded to *come and drink of*
ters of life freely, Isa. 55. 1, 2. and hungring? to w
good things are promised, *Mat.* 5. 6. and which com
Christ (as I spake even now) who hath given thi
first fruit of eternall el ction, and which kind f pe
will never cast away, *John* 6. 37. Now when you se
promises belonging unto you, why dare you not c
but that all these absolute ones are yours also?

3. The third act is this, Seeing God hath promi
solutely such good things in the Second Covenant, b
not set down the time when, or how much grace
give; and seeing only he can help, therefore look
wait upon the Lord in the use of all known means
he makes good what he hath promised to do, and p
and work for you. Say as beggars that have but one
go to for bread, if none hear, or hearing help not, lay
selves down at the door, and say, I will wait here
fore I perish if I go away, or quarrell with them
house, because they help me not so soon as I woul

ore I will wait, for it may be their compassions may
nem as they passe by to help me. So do you, Many
comes and longs for the good of the promises, but
Lord do not speedily help him, he goes with discou-
nts, fears, and discontents, or despair, or sin, away,
h one of these two things, either I shall never have
I come not truly, and hence I feel no help. Oh re-
r that bread is only to be had at the door, to be di-
ed when the Lord seeth need, nor when we would,
k we have need; and therefore wait here and say, if
h, here I will, at the feet of God, and at the feet of
mises and covenant of God, &c.

w reflect upon this act, and see if you may not finde
conditionall promi e annexed unto it, which surely
ay, and I will name you but two, *Isa.* 49. 29,30,31.
a. 64. 4. and if the conditionall promise belongs to
Soul, you may easily conclude the absolute promises
ur own, & the chiefest use you are to make of them
you know them that they are your own, is to press
) make them good daily to you; & to believe as verily
ly, as if you had the performance of them, that they
It may be you will ask me, how shall I know whether
these conditions truly in me? I answer, sincerity is a
witnessing grace, the frequent meditation of the Scrip-
will give you much light, to judge of the sincerity of
and that which Saint *Paul* speaks, 1 *Cor.* .12. I say
*ou, We have not received the spirit of the world, but of
whereby we know,* (or may know) *the things that are
given to us of God.*

Thirdly, if he be out of the Covenant, but yet God be-
o work with some common work of his grace upon
all that I would say unto him, and all the use he can
of such absolute promises, consists in these things.

Let him consider the freeness of Gods promise,
eby he may be stirred up to conceive some hope it
be made good to him in time. For the promise is very
and large, excluding none (except those that sin un-
onably) be their sins and natures never so vile before
, and yet not including any by name, for that is in the
litionall promise: and hence such an one is to make
use of it, who knows but the Lord may have pitty upon
n time? and so hang thy hope upon him.

2. Let

2. Let him conſider the worth and price of God
miſe bought by blood, and for which ſome men
give a thouſand worlds for the benefit and comfort
hereby raiſe up his heart, as by the freeneſs of it to
ſo by the price of it to eſteem of the thing promiſed,
pearls, and all the honour and pomp of the world.

3. Let him conſider the fulneſs of the promiſe,
is a plaiſter as big as his ſore, juſt anſwerable to
wants, nay infinitely more large than his wants.
ſurely theſe three things will draw his heart to lon
the promiſe, and then you know what is conditio
promiſed and bequeathed to them that thirſt: For
litude is the ground of love. Now when the fulne
the promiſe is ſeen, there will appear ſuch a ſuitab
and fitneſſe of the promiſe to his ſoul, that he canno
long for it. Thus much for the fifth trouble.

Queſt. 6. Your ſixth trouble ſet down in two heads, put int
for brevity, *viz.* ſecret unwillingneſs to ſeek God
ſtricteſt ſolemn ſervices, before you enter into them; v
neſs of them while they laſt, and glad when they are
the reaſons which you mention are, partly fear of not
them aright, together with melancholy, and laſtly
ſtrictneſs of them.

Anſw. It is very true, there is abundance of wildneſs in
hearts, which naturally ſeek to have their liberty abro
cannot endure to be pent in the narrow room of holy
formances, extraordinary duties, &c. no more than chil
can be pent up from their play. And hence it is wea
them, and glad to think of their departures and ends.
truly it is one of the moſt grievous miſeries that a
heart can feel, and I beſeech the Lord of heaven and e
to keep you, and me, and all his for ever, while we are
in our valley, under the ſenſe of ſuch diſtempers, as
greateſt miſery. And therefore me thought it was a ſol
ſweet ſpeech of an honeſt man to his friend, who ſe
him oppreſſed with ſuch diſempers as you mention,
perceiving him to droop under them, he came chearf
to him, and ſuddenly ſaid unto him, *I can tell you good ne*
the beſt that ever you heard, viz. *Aſſoon as ever you are in H*
ven, you ſhall ſerve Chriſt without wearineſs: Which wo
well thought on, revived the man. That which I wo
ſpeak with as much tenderneſſe of compaſſion as I am a
to you, I referre to theſe things.

1. That a child of God is never uſually weary of
dury, but rather of his vile heart, to think of, and to lo

upo

, that in the duty *Christs yoke is easie, and his burthen* to him that takes it on his neck, and puts his Soul un-r. The duty nakedly considered in it self,is glorious s eyes,and sweet to his Soul,and hence sometimes ne-rell, but when he considers his dead, blinde, barren, enseleſs heart that he is to carry to the duty, and that ars,and hath felt will abide with him in the duty: O ;rieves,here the Soul pincheth. An Hypocrite is weary e duty a child of God rejoyceth in it, but he is weary s sin,and unsavourineſs and wearineſs in the duty. I vade my self,Sir,that you may soon miſtake your ſpirit in: you think you are unwilling to come to the duty; are weary of it,when indeed,it is your glory, joy, and ; but it is becauſe you fear you can do it no better,that bles you,that you have ſuch a vile heart in it. And if trouble be from hence, the good Lord increaſe it in dayly; and withall, bleſſe the Lord and ſay, Lord, gh I am weary of my vile heart, in theſe dayes of hu-ition,in theſe Sabbaths, yet I bleſſe thee,the daies and es themſelves thou knoweſt are dear unto me, It is not d becauſe I am weary of thy Word, but becauſe I can t no better,I am weary of my ſelf, and this vile heart; is much love in ſuch a ſpirit to the Lord. And believe r,your love wants not its recompences,and remember, the Lord reſpects you not according to your duties e,but according to your love in them,and to them. And efore thoſe duties you are aſhamed to own, the Lord not be aſhamed to crown.

. Conſider, you muſt and ſhall be baited with theſe empers of heart,ſometimes more,and ſometimes leſs, as as you live. It is part of *Pauls* body of death which muſt carry with him, till he come to bury himſelf.

. Thoſe means which may help you to be freed from m (a little at leaſt) are theſe among many.

. Be but truly and really,not by fits and darkly,ſenſible hem; men in deep miſeries, are not unwilling to be ped out.

. Judge ye not rigorouſly of God,as though he were a ody auſtere God,as he did of his maſter whoſe talent he d,and hence never improved it; but look upon God as ving a Fathers heart and affection towards you in the aneſt and greateſt performances;which is double,either give you ſtrength to do what you cannot (*I can do all ngs through Chriſt*) or having come to him for it, to ac-

cept

cept of what you would do for him, as if it were do
this will make you joy in the poorest performanc
though it be never so full of vileness, yet the Lord
his fatherly love, accepts of it as glorious.

3. Renew morning and evening by sad and sole
diration, the sense of Gods love to you in Christ, and
ry duty that he sets you about, and love will love a
the yoke, and make the commandments that they sh
be grievous to you.

Thus I have briefly done with your new troubles
you mention, you say, because you may not have th
opportunity of writing again. It may be so, and there
have desired to satisfie you, which I beseech the
himself to do.

Next you come to reply to my first Letter, of wh
have kept no copy, as I never did of any, and henc
and do forget what I writ then unto you. So much li
your Letter lends me to bring things to mind, I will
take, and be more brief in answer.

Quest. 1. You finde the strength of grace to be got in you r
by argumentation, than inward communication and
ence arising from the union to Christ. And this tro
you.

To which I answer these three things.

Answ. 1. That as the old sinful nature is communicated fro
dam the first to us, without any argumentation: so the
nature, which is the seed, foundation, and plot of all g
is diffused into us by the second *Adam* when we are
ted to him, without argumentation. It is only by di
operation. The Lord leave not me, nor any friend I h
to a naked Arminian illumination and perswasion.

2. That to the increase of those habits, and drav
out the acts of the new creature, the Lord is pleased to
morall and rationall perswasions, as in the instance
gave, Christ died for us then hence the love of Christ c
straines: but remember withall, it is not the bare med
tion, or strength of reason or perswasion, that elicits
divine and noble acts in the heart and affection, but it is
blood of Christ sprinkling these serious meditations, t
makes them work such graces in the soul; which I mi
shew at large: which blood is the salve, though argm
tation is the cloath or leather to which it sticks, and
which it is applyed; but from such leather comes no ve
tue, all of it is from the blood of Christ, which by arg
mentati

ion heals the Soul. For if it were nakedly in the
ntation to stir your heart, and to work strength of
what should be the reason that some times you are
e moved by all your argumentations, than a moun-
praise is by the windes? why should the same truth
ou at one time, and not at another, when you are as
posed to be affected as at the first? Therefore con-
is not your reason and argumentation, but Christs
hat doth all, by as admirable, and yet secret o-
n.

our union to Christ on your part is begun, and part-
ght by the understanding, and hence the good that
by it at any time, it is from your union, or part of it

n you ask me, whether *Calvin* doth not expresse *Quest.* 2.
thoughts about our Spirituall union, in his *lib.* 4.

wer, I have forgot what he hath writ, and my self *Answ.*
ad long since out of him, and for the present I have
ts about me where I am, and therefore cannot sa-
n in this, neither know I when I shall seek to finde
Book and place; if I have leisure, I will write to
tell some of your friends before I am gone, what he
d or writ that way, &c.

n thirdly, You desire me to tell you how my self *Quest.* 3.
the cure of Atheistical thoughts, and whether they
ar out, or whether they were rationally over-

wer, at first they did wear out, meeting with fruit- *Answ.*
l dead-hearted company, which was at the Uni-

he Lord awakened me again, and bid me beware
ld sore broke out again: and this I found, that
n of reason would commonly convince my under-
g that there was a God, but I felt it utterly insuffici-
erswade my will of it unlesse it was by fits, when
ought Gods Spirit moved upon the Chaos of those
e thoughts; and this I think will be found a

did groan under the bondage of those unbelieving
es, looking up, and sighing to the Lord, that if he
his works and word declared him to be, he would
sed to reveal himself by his own beams, and per-
my heart by his own Spirit of his Essence and
being,

being, which if he would do, I should account it the
est mercy that ever he shewed me. And after grievo
heavy perplexities, when I was by them almost for
make an end of my self and sinfull life, and to be min
Executioner, the Lord came between the bridge a
water, and set me out of anguish of spirit, (as she
for a child) to pray unto him for light in the mid
great darkness: In which time he revealed himself
fested his love, stilled all those raging thoughts, gave
in great measure of them; so that though I could n
the Scripture without blasphemous thoughts before,
saw a glory, a majesty, a mystery, a depth in it, whic
perswaded, and which light (I desire to speak it
glory of his free grace, seeing you cal me to it) is not
ly put out, but remains while I desire to walk
with him, unto this day. And thus the Lord opene
eyes, and cured me of this misery; and if any suc
thoughts come (like beggers to my door) to my mind
put these scruples to me, I use to send them away wi
answer, Why shall I question that Truth, which I
both known and seen?

Object. But you say this remedy is good, *viz.* of prayer
that you cannot use it, especially because you questi
Truth of God.

Answ. Yet (dear Sir) give not over this Trade, yo
doubtlesse finde it gainfull, when it may be God h
den you more with these thoughts, and made you
your self for them. But the thing seems strange to
I mistake you not, *viz.* that your heart will not b
swaded, but that you must resolve your doubts co
ing the perfection of Scripture, not by seeking to h
nize those passages that seem to crosse one anothe
by ascribing some humanity or error, (if I may int
you) to the Pen-men, seeing St. *Paul* saith, *We p
but in part*, and seeing one of the Evangelists leav
the doxology in the Lords Prayer.

Sir, if you take these thoughts, arising from the
the like grounds, as your burden, I do not blame y
pitty you in that respect; but if your judgement
think so, I am sorry you should harbour such thoug
hour within doors: for you know that holy men w
Scriptures (but so far they might erre, but it is a
as they were inspired, or (as the Originall hath it)
were moved or carried in the arms of the Holy Gho

ould they erre? how could God lie? It is true, I propheſie but in part, and is this an argument, he did not propheſie fully, therefore in ſome did not propheſie truly? I am perſwaded you there are many things my poor thoughts have to you, as true; and yet I am perſwaded I do ropheſie (if I may ſo ſay) but in part. The Spirit of cted the four Evangeliſts to write, yet ſo, as they ll write what another writ, but in great wiſdom things doubtfull, and ſhort in one, which are ar and full in another: and hence the Doxology t down in one, and not in another, and many could ſet you down why, but that it is needleſſe: ou ought not to put up all with a charitable opi- cripture, but if you can, by reaſon, reading, and ng, help your heart to a full perſwaſion, this is : but many things you cannot get ſatisfaction hat way and means, but ſtill your Spirit will be and doubtfull; What courſe will you here reſolution, which is Scripture? The Papiſts ſay cauſe the Church hath chriſtned it for Scripture; ou will ſee reaſon for it that it is ſo, or elſe you ſatisfied, then I fear you will never be ſatisfied, this caſe therfore theſe two things you are to do. go to God by prayer, to give you a reſolution of oubts, and by ſome means or other, ſome light hether this is his word or not. Secondly, if this ord, that he would perſwade your heart of it, ſo: For the leaſt reſolution which is Scripture, h is not, is made by the ſame perſwaſion, and waſion of the ſame Spirit that writ the Scripture. ing the Angels that appeared to *Mary*, ſee *Gerard*, riefly, (I think) will ſatisfie you; In your anſwer rticular ſcruples about the Scripture ſenſe, and nancy of them. Onely this I will adde to the e about theſe things, that if the Scripture be in- the Holy Ghoſt, and that not in the ſum and ſub- it, but to every word and ſentence of it, which ou will not doubt of, when you have conſidered I think it will undeniably follow, that the ſame Truth is alſo a Spirit of Order, and hence the me- rious penning of it, is from the Spirit too, which you ſtick at.

, to your third thing, concerning your ſpirit being bur- *Anſw.* 2.

burthened with involuntary infirmities, as burthe
not as sins. I say nothing now, because I perceive
part of your reply, that the Lord hath done you so
by the first answer, only it is your grief you cann
them, nor condemn your self for them, as dammi
For satisfaction of which, I hope this reply to you
trouble will give you some satisfaction.

Quest. 4. Again, to your fourth question, to know whethe
changes you have sometimes, and these movings
Spirit, are not of naturall temper, or Gods Spirit.
I did a little mistake the meaning, because you me
the main work of grace, but occasionall stirrings a
vings of the heart, as by reading some patheticall
your Spirit is moved with joy or sorrow, which
be will not be stirred at some other time, as by dri
cup of wine, the spirit is made more chearful & live

Answ. I answer these three things.

1. First, That it is very usefull for naturall affec
be raised by a naturall temper, as by drinking, eat
veltinesse of the Gospel, *John*'s candle flies were r
with the Gospel: people are naturally moved so
by a thundering Minister, yet never a whit th
grace, &c. and it is a good speech of Doctor *Ames*
nian universall grace (as they describe it) may be
fect of a good dinner sometimes.

2. That though the being of grace depends no
the temper of the body, yet the exercise of gra
many gifts of grace, together with the feeling of
And hence a good dinner, and sometimes wine
melancholy (if gracious) heart may remove *rem*
tem, that may keep grace, as joy and thankfulnes
working and so take the grace and draw it out, no
and diffuse the grace: The Prophet called (you
for a Minstril, which some think, (and that upo
grounds) was to raise up his heavy heart, and ma
chearfull and fit to speak: the body is the inst
which if it be broken the best grace will hardly so
if whole, then they will.

3. If you would know when these things only dr
grace, or make a thing like unto grace in the Soul,
swer, by these two things chiefly

1. If it be true grace, it ever makes you more
and vile in your own eyes, and say, Lord, why do
give me any desire to thee, any cheerfulnesse in
thee? &c.

makes you more thankfull, and to blesse the Lord
thus remembers you; for this is a standing rule,
ver comes from nature, and a mans self, it ever
p it self, and returns to self again; what ever grace
fromChrist, it drives a man out of himself, by ma-
n humble, & draws him unto Christ that sent him,
ng him thankful; I think all grace, and stirrings, and
s, that have not this double effect in some measure,
e suspected, and if they have, it is dangerous to
whether they are true or no.

gain, your fifth thing about providence, you say you *Quest.* 5.
see a positive providence, although you do see a
e providence in all your occasions, and comforts,
sies, you meet withall, as namely, you can thank
not taking away your life, &c. but you cannot see
ing it.

wer, 1. Consider what I writ to you at first, about *Answ.* 1.
sition in generall.

nder sadly whether any creature or appurtenance
th its being from it self, or from the Will and
f God, *viz.* I will have such a man to be, and such
ry to be, &c. I think you will say nothing can
self, therefore here is a positive providence in
life, liberty, &c.

nsider whether the same will and word that gives
g, together with all the appurtenances to it, doth
give it act and motion. That it is so, I thus de-
te it. 1. Every creature is made for an end, for no
cient, but works for some wise end. 2. That no
can lead it self to its end, if sinful or irrationall.
must and doth lead it by its severall acts & movings
nd. Hence, 4. Every act is determined by God.
lthough I grant some creatures move freely, some
ily, yet it is from a positive will and providence
y move, act, and see: Therefore you see wha teause
to see a positive providence in every thing.

erning the rest of your Letter, Oh that I had time
rt to write more, yet I hope I have writ enough
ime, and the Lord knows whether ever more or
owever, I thank you heartily for improving me
y of writing, who have my mouth stopt from
. I wish I had more such friends to deal thus
, and my self more time, and a more fruitfull
d heart to improve my self, this, or any other like

way for them: For who knows what breathings
Spirit are lost for want of writing, especially wh
is no season of speaking? Truly Sir, I meet with
are much troubled in that manner as your self, but
on in an easie, quiet, and very dangerous way
troubles (I perswade my self) keep you awakin
other virgins are slumbring, and after which (
swaded) the Lord intends to use you for more t
mon service, if you wade well through them; ho
I said before, be not discouraged, or too much p
in sorrow for them. For surely, as farre as I ca
the Lord is preparing you for himself by them. I
forget you, though I never saw you: and I bes
if you have any spark of affection toward me, kin
these few lines, remember when you are best abl
for your self, to remember to look after me and m
all that go with me on the mighty waters, and
look up and sigh to Heaven for me, that the Lo
out of his free grace but bring me to that goo
and those glorious Ordinances, and that there I
behold the face of the Lord in his Temple, th
never delight to use me there, though I and mi
possibly beg there, and that if the Lord should c
my solemn work and service for the good of hi
and People, and company that go with me, or
before me, that then the Lord Jesus would reve
crets to me, and enable me the little time I ha
to be fruitfull to him, and to have a larger h
ever for him. As for your self, I shall desire th
keep you blamelesse and unspotted in an evill w
that as he hath begun, so he would perfect, an
his divine graces and work in you, and that you
preserved from nationall sins, which shortly bri
nal and most heavy plagues.

And the presence of the Lord may abide with
in you, untill the Lord call for you. Remembe
love to your Father, whose name I have forgot
whom I could not send these lines, being then
by businesse. Now the peace of Jesus Christ be
and keep you upright and blamelesse till death.
never see you more till the last and great day, th
well, Farewell.

Yours in Jesus Ch

T. S.

The First

PRINCIPLES OF THE ORACLES OF GOD.

Collected by

THOMAS SHEPHARD,

Sometimes of *Emanuel College* in *Cambridge*, Now Preacher of Gods Word in *New-England*.

HEB. 5. 12.

For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God; and are be come such as have need of milk, and not of strong meat.

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Ioseph Caryl.

Imprimatur

Iames Cranford.

TO THE
CHRISTIAN
READER:

no disparagement at all for this wise Ma- Mr. *Thomas*
Builder, *to labour sometimes by the Ham-* *Shepheard* of
of the VVord, to fasten these nailes of Truth *New-England.*
place, even in the heads and hearts of In-
ristians.
er is it below the highest Scholar in Christs
to hold fast the form of wholesome 2 Tim. 1. 13.

reat Apostle himself, (who was wrapt up
hird Heaven) although he had received a
on of Christ his Master to make Disciples,
as a Disciple still; for he not only Catechi-
, but learned, and that again, and again,
Principles of the Oracles of God, *which*
d The Mysteries of the Kingdome of Hea- Heb. 5. 12.
l the depths of God : *that is, in plain* Mat. 13. 11.
those Doctrinall Truths, which are truly τα βαθη του θεου
ntall, and absolutely necessary unto salva- 1 Cor. 2. 10.

tion; that wee may be able by sound doctrine to exhort and convince the gain-sayers; and
Tit. 1. 9. 1 Pet. 1. 15. ready alwaies to give an answer to every that asketh us a reason of the hope that is in

Thus heartily beseeching thee, in the na Christ, to search the Scriptures, and to give self continually to prayer, and the Ministe
Joh. 5. 39. Act. 6. 4. the Word, that you may grow in Grace, a the knowledge of our Lord and Saviour Christ; I now commend you to God, and t
2 Pet. 3. 8. Act. 20. 32. Word of his Grace, which is able to build up, and to give you an inheritance amor them which are Sanctified. So be it.

Friend, I am thine, if thou dost love the T and our Lord Iesus Christ in sincerity.

WILLIAM ADDERLE

Dated,
From *Charter-house* in *London*,
February, 1. 1647.

Christian Reader,

Eing desired to peruse and give our opinion of he resolutions in this Letter now presented to hy view: We must confesse, they appeared ery precious; For we have seldome seen acute- profoundnesse, and godlineß, so eminently, equal- happilly matched. There are in Christs divers forms, elementaries, and men of exer- its. The Scholar proposing these cases was no and he was happy in meeting with a teacher for resolution. Therefore, who ever reads eds, will not repent of his labour. But th e owing the Reader is, and the more experien- the Waies of Christ, the more delight may he , and the more profit may he reap by these pious ofound resolutions. So we are

Th ine in Christ Jesus

John Geree,
and
Will. Greenhill.

March 27. 1648.

THE
SUM OF CHRISTIA
RELIGIO
In way of Queſtion
Anſwer.

Delivered by Mr. Tho. Shepha
in N. E.

Queſt.

WHat is the beſt and laſt end of Man?
A. *To live to God.* Rom. 6. 10,11. 19. 2 Cor. 5.3.15.
Q. How is man to live unto God?
A. *Two waies.*
Firſt, By Faith in God. Pſal. 37. 3.
Secondly, By obſervance of God. Eccleſ. 12.13.
Q. What is faith in God?
A. It is the firſt act of our Spirituall life, wher ſoul believing God, believeth in God, and there teſte the only Author and Principle of Life. Heb. 10. 38. Jo 136. Rom. 4.3. Heb. 11.13. Heb. 4.3. Deut. 30.20.

Q.

What is God?

God only knoweth himself, no man can so know him
e: Yet he hath manifested himself unto us in his back-
according to our manner or measure of knowing things.
need know no more than these, that we may live.
6. 6. Exod. 33.19.23.

What are Gods back-parts?

They are two, First, His sufficiency. Psal. 36. 9.
ly, His Efficiency. Rom. 4. 21

What is Gods sufficiency?

It is his perfect fulness of all good, whereby he is all-
nt for us in himself. Psal. 16.1. Gen. 17.1.

Wherein stands and appears Gods sufficiency?

First, In his Essence. Psal. 68.19.
ndly, In his subsistence or persons. 2 Sam. 7.20, 25.

What is Gods Essence?

Whereby he is that absolute first being. Rev. 1. 8. Isa.
Exod. 3.14.

Can you sufficiently conceive of the Glory of this
ost pure Essence, by one act of Faith?

No, and therefore the Lord hath manifested it unto us
s attributes, Deut. 29.29. Exod. 34.6,7.

What are Gods attributes?

That one most pure Essence diversly apprehended of us,
diversly made known unto us. 1 Joh. 4. 16. Isa. 43.

How many kinds of attributes are there?

There are two sorts of them.
st, Some shewing what God is.
ndly, Some shewing who God is.

By what attr butes know you what God is?

By these. God is a Spirit living of himself. Joh. 4.24.
26.

By what attributes do you understand who God

By his Essentiall properties, which shew to us: First,
great a God he is. Psal. 77.13.
ndly, What a manner of God he is. Mat. 6.17.

What attributes shew how great a God he is?

First, His infiniteness, whereby he is without all li-
f Essence. 2. Chr. 2.5,6.
ondly, His Eternity, whereby he is without all limits
ginning, succession, or end of Time. Psal. 102. 25,26,
1 Tim. 1.17.

Q. What

Q. What are those attributes which shew what ner of God he is?

A. *His qualities whereby he acteth with, a sorts.*

First, His Faculties, whereby he is able to 60.16.& 63.1.

Secondly, His Vertues of those Faculties, where prompt and ready to act. Psal. 86.5.

Q. What are his faculties?

A. *First, His Understanding, whereby he under together, and at once all truth.* Heb.4.13.Act.15.1

Secondly, His Will, whereby he purely willeth Psal.119.68.

Q. What are the vertues of those Faculties?

A. *First, They are Intellectuall, the vertues of derstanding, as Wisdom, Knowledge, and the rest.*

Secondly, Morall, the vertue of his Will, as Lo neſs, Mercy. In the acting of both which, consists Go pineſs.

Thus much have you seen of Gods sufficiency, in re his Essence. Now follows his subsistence.

Q. What are his subsistences or persons?

A. *That one most pure Essence with its Relative ties.*

Q. What are those Relative properties?

A. *They are three.*

First, To beget.

Secondly, To be begotten.

Thirdly, To proceed from both.

Q. How many persons learn you from hence to God?

A. *Three.*

First, the first, is the Father, the first Person in begetting the Son. Psal.2.7.

Secondly, The Son, the second Person, begotten of ther. Joh. 3.6.Heb.1.3.

Thirdly, The Spirit, the third Person, proceedin them both. Joh.15.26.

Q. Are these three Persons three distinct Gods?

A. *No, For they are that one pure Essence, and the but one God.* Ioh. 1.1.Rom.9.5. 1 Cor. 6.16. 1 C 30.

Q. If every Person be God, how can they be di Persons, and not distinct Gods?

A

s, Because one and the same thing may have many e properties, and respects of being, which in the God- kes distinct Persons. As one and the same man, may her in one respect, a Master in another respect, and a n another respect.

these three Persons be but one God, what follows ence?

hat all the three Persons are Co-equal, Coeternall, g in, not separating from each other, and therefore de- in each other, glorifying each other. Prov.8.30.

uch concerning God.

Now concerning the works of God.

hus much concerning Gods sufficiency, What is iency?

hereby he worketh all things, and all in all things. 1.36. Esa.45.7.

What of God shines forth, and are you to behold fficiency?

Two things.

, Gods Omnipotency, in respect of his Essence.

ndly, the co-operation and distinct manner of working hree Persons. Rom.1.20.Iohn 5.17.

What is Gods Omnipotency?

It is his Almighty power, whereby he is able to bring all that he doth will, or what ever he can will or de- Chron.20.6.Phil.3.21. Mat. 3.9. Psal.115.7.

What is Gods Decree?

t is his Eternall and determinate purpose, concerning ecting of all things by his mighty power, according to nsel. Eph. 1. 11.

What attributes or glory of God appear in his De-

First, His Constancy, whereby his Decree remains un- able. Num. 23. 19.

ondly, His Truth, whereby he delivereth nothing but he hath decreed. Jer. 10.10.

rdly, His Faithfullnesse, whereby he effecteth what e- decreeth according thereunto. Esa.46.10.

What is Gods Counsell?

His deliberation as it were, for the best effecting of e- thing according to his Wisdom. Act. 4.24.Psal.40.24.

What is Gods Wisdom?

A. *It is the Idea or perfect platform of all things in the mind of God, which either can be known, or shall be according to the good pleasure of his will.* Heb. 11.3. 8.12,13.

Q. What is the good pleasure of Gods will?

A. *It is the most free act of his Will, whereby he wills himself directly, as the greatest good, and all other things himself, according to his good pleasure.* Mat. 11.25. 16.4.

Q. What learn you from hence?

A. *That Gods good pleasure is the first and best cause of things.* Psal.115.3. Psal.33.8,9,10,11.

Q. What is the Co-operations of the three Persons in Gods Efficiency?

A. *Whereby they work the same thing together unsepa-* Joh. 5.17,19.& 16.13,14.

Q. If they work the same thing together, How is it that some works are attributed to God the Father, as Creation; some to the Son, as Redemption; some to the Holy Spirit, as application?

A. *This is not because the same work is not common to the three Persons, but because that work is principally attributed in Scripture to that person whose distinct manner of working appears chiefly in the work.*

Q. What is God the Fathers distinct manner of working?

A. *His working is from himself by the Son, and to the Ghost,* Psal.33.6. Joh. 1.3. *and hence the beginning, or the Creation of all things is attributed to him.*

Q. What is God the Sons manner of working?

A. *His working is from the Father, by the Holy* Joh.14. 16. *and hence the dispensation of all things, or Redemption, is attributed unto him.*

Q. What is the holy Gosts manner of working?

A. *His working is from the Father and the Sonne,* Joh 16. *and hence the consummation of all things, and so application, is attributed unto him.*

Q. Wherein doth Gods efficiency or working appear?

A. *In two things.*

First, In his creation of the world.

Secondly, In his providence over the world. Esa. 37.16

Q. What is his creation?

A. *It is Gods efficiency, whereby he made the whole world of nothing, originally exceeding good.* Psal.33.9. Gen.1.31

Q.

id the Lord make the world in an instant?
No, but by parts, in the space of six dayes, descri-
arge by Moses. Gen. 1.
hen did the Lord make the third heaven, with
gels their inhabitants?
the first day, in the first beginning of it. Gen. 1.1.
6,7.
hat is the creation of the third heaven?
hereby he made it to be the heaven of heaveas, a most
place, repleniſhed with all pleaſure which belongs to
appineſſe, wherein his Majeſty is ſeen face to face,
efore called the habitation of God. 2 Chr. 2. 5,6.
. 11. Pſal. 63.15.
What is the creation of the Angels?
Whereby he created an innumerable number of them, in
, to be miniſtring ſpirits, with moſt accuteneſſe of un-
ing, liberty of will, great ſtrength, and ſpeedy in ma-
elebrate his praiſes, and execute his commands, ſpe.
the heirs of ſalvation. Heb. 11.22. Joh. 8.44. Heb. 1,
n. 14.20. Jude 6. 2 Pet. 2.11. Eſa. 6, 2. Pſal. 130.

hen did God create man?
he ſixt day. Gen. 1.27.
ow did God create man?
made him a reaſonable creature, conſiſting of body,
mmortall Soul, in the Image of God. Gen. 2.7. Gen.

hat is the Image of God wherein he was made?
at hability of man to reſemble God, and wherein he
unto God, in wiſdom, holineſs, righteouſneſſe, both in
e, and in his government of himſelfe and all crea-
l. 3.10. Epheſ. 4.24. Gen. 1.26.
hat became of man being thus made?
e was placed in the Garden of Eden, as in his Prince-
to live unto God, together with the woman which
e him. Gen. 2.15.

Thus much of Gods Creation.

hat is his Providence?
hereby he provideth for his creatures being made, a-
be leaſt circumſtance. Pſal. 145. 16. Proverbs 16.

Q. How is Gods Providence distinguished?

A. *It is either, first, Ordinary, and mediate, wh*
provideth for his creatures by ordinary and usual me
2. 22.

Secondly, Extraordinary and immediate, whereby
vides for his creatures by miracles, or immediately by
Psal. 36. 4. Dan. 3. 17.

Q. Wherein is his Providence seen?

A. *First, in Conversation, whereby he upholdeth*
their being and power of working, Act. 17. 28. Psal.
30. Nehem. 9. 6.

Secondly, in Gubernation, whereby he guides, di
brings all creatures to their ends, Psal. 29. 10. Psal. 3

Q. Doth God govern all creatures alike?

A. *No, but some he governs by a common provide*
others by a special providence, to wit, Angels and Men,
ternal estate of happiness in pleasing him, or of miser
pleasing him, Deut. 30. 15, 16.

Q. What of Gods Providence appears in his
government of man?

A. *Two things.*

1. *Mans Apostacy or fall.*

2. *His Recovery or rising again.*

Q. Concerning mans fall, what are you to
therein?

A. *Two things.*

1. *His transgression in eating the forbidden frui*
2. 17.

2. *The propagation of this unto all* Adams *posterity.*

Q. Was this so great a sin to eat of the for
fruit?

A. *Yes, exceeding great, this Tree being a Sacra*
the Covenant; also he had a special charge not to eat o
in it the whole man did strike against the whole La
when God had so highly advanced him.

Q. What are the causes of this transgression?

A. *The blameless cause was the Law of God.* Rom.
And hence as the Law did it, so God did it, holily, just
blamelesly. Rom. 7. 10, 11, 12.

Q. What are the blameable causes?

A. *Two principally.*

1. *The devill abusing the Serpent to deceive the*
Gen. 3. 1.

2. *Man himself, in abusing his own free-will, in re*

ptations which he might have resisted, Eph. 7. 29.
What is the Devil?
That great number of apostate and rebellious Angels, brough pride and blasphemy against God, and malice man, became lyars and murtherers of man, by bringing o that sin, Luke 11. 18. 1 Tim. 3. 6. 1 John 3. 12. . 44.
What are the effects and fruits of this transgression?
They are two.
Guilt, whereby they are tyed to undergo due punishment fault, Rom. 3. 19.
Punishment, which is the just anger of God upon them filth of sin, Rom. 1. 18.
What are the particular punishments inflicted on the of this sin?
Besides the fearful punishment of the devils, mentioned . and that of the Serpent and the Woman, Gen. 3. 14, punishment of man was first, Sin Original and Actual, y, death. Gen. 5. 5.
What is sin?
The transgression of Gods Law, John 3. 4.
What is Original and Actual sin?
First, Original sin is the contrariety of the whole nature to the Law of God, whereby it being averse from all enclined to all evil, Eccles. 8. 11. Gen. 6. 5. Rom.

ndly, Actual sin is the continual jarring of the actions of m the Law of God, by reason of Original sin, and so th no free-will to any spiritual good, Esa. 65. 2, 3. James 5. Esa. 1. 11.
What death is that God inflicts on man for sin?
A double death.
The first death of the body, together with the beginnings this world, as grief, shame, losses, sicknesses, Deut. 28. ,25.
The second death of the soul, which is the eternal sepa- and ejection of the soul after death, and soul and body udgment, from God, into everlasting torments in hell.
Is there no beginning of this death, as there is of the in this life?
Yes, at first, security and hardnesse of heart, which con- el sin its greatest evil.
Terrors of conscience, Heb. 2: 15.
Bondage of Satan, Eph. 2. 2.

4. The

4. *The curse of God in all blessings, whereby they a*
for destruction, Rom. 9. 22.

Q. What of Gods Attributes shine forth here?

A. *His holiness, whereby he being pure from all sin*
away with the least sin in the best of his creature
1. 13.

2. *His Justice, whereby he being most just in himse*
not but punish man for sin, as well as reward him for
ing, 2 Thes. 1. 6.

3. *His Patience, whereby he useth pitty, patien*
bounty, to his creatures offending, Rom. 2. 3.

Q. Is this sin, and the punishment of it derive
mens posterity?

A. *Yes*, John 3. 3. Eph. 2. 3.

Q. How is it propagated?

A. *By the imputation of* Adams *sin unto us, and s*
nishment must needs follow upon it, Rom. 5. 13.

Q. Why should *Adams* sin be imputed to all hi
rity?

A. *Because we were in him as the members in the h*
children in his loynes, as debtors in their surety, as bra
their roots, it being just, that as if he standing, all h
by imputation of his righteousnesse, so he falling, all sho
by the imputation of his sin.

Q. Thus have you seen mans apostacy from God
is his recovery?

A. *It is the return of man to the favour of God*
meerly out of favour, and the exceeding riches of
grace, Eph. 2. 12, 13. Rom. 5. 8.

Q. How are we brought into favour, and what
parts of this recovery?

A. *Two wayes*

First, by Redemption, 2 Cor. 5. 19, 20,

Secondly, by Application hereof, Tit. 3. 6.

Q. What is Redemption?

A. *The satisfaction made, or the price paid, to the*
of God for the life and deliverance of man out of the c
of sin, Satan, and death, by a Redeemer, according to th
nant made between him and the Father, 1 Cor. 6. 20.
74. Esa. 55. 10, 11.

Q. Who is this Redeemer?

A. *Jesus Christ, God and Man*, Matth. 1. 23. John
Col. 2. 19.

Q. Why is he God-Man?

hat so he might be a fit Mediator, to transact all busi-tween God and man, in the execution of his three Of-ereunto he was anointed of the Father, 1 Tim. 3. 5. 12.

What are those three Offices of Christ?

is Propheticall Office, whereby he doth reveale the he Father, Act. 3. 22. Col. 2. 3.

is Priestly Office, whereby he makes full atonement Father for us, Col. 1. 20.

s Kingly Office, whereby he governs his people whom aught and reconciled, subduing their enemies, and their eternal peace, Psal. 2. 6. Esa. 9. 6.

ow hath Christ Jesus made satisfaction?

his humiliation, whereby he was made subject ut his whole life and death, to the strict Justice of perform what ever the same might require for the re- of man, Gal. 4. 4, 5.

What did Gods Justice require of man?

. Death, for the breach of the Law, and that Christ n his bitter sufferings, both of body and Soul, by being , and so abolishing sin; and this is called his Passive ice, Heb. 2. 9. Eph. 1. 7. 2 Cor. 5. 21. Gal. 3. 13.

fect Obedience, in fulfilling the Law perfectly, both in re and Actions, for the procuring and meriting of life; is called his Active Obedience, Heb. 7. 26.

What follows Christs Humiliation?

is Exaltation, which is his glorious victory, and open over all his and our enemies, sin, Satan, and death, in all degrees of it, Luke 24. 26. Phil. 2. 8, 9. 1 Cor. .

What is the first degree of Christs Exaltation?

is Resurrection the third day, whereby his Soul and he power of the God-head, were brought together a- so rose again from death, appearing to his Disciples ace of forty days, 1 Cor. 15. 4. Joh. 2. 19. Act. 1. 3.

What is the second degree of Christs Exaltation?

is Ascension into Heaven, which was the going up of head into the third Heaven, by the power of the God- om Mount Olivet, in the sight of his Disciples, Acts 2.

What is the third degree of his exaltation?

is sitting at the right hand of God, whereby he being to the fulnesse of all glory, in both natures, governeth h all things together with the Father, as Lord over

all, for the good of his people, Mark 16.9. Pſal. 110.1.
15.25. Eph. 1.20,21,22. 1 Pet. 3.22.

Q. What is the fourth and laſt degree of his exal

A. *His return to judgement, which is his ſecond*
into this world with great glory and Majeſty to judge
and the dead, to the confuſion of all them that
have him rule over them, and to the unſpeakable goo
people, Mat. 19.28. 2 Tim. 4.1. Act. 17.31. 2 Theſ. 1.

Q. *Tous much of Redemption, the firſt part of h*
very. What is application?

A. *Whereby the Spirit by the Word and Miniſtery*
makes all that which Chriſt as Mediator hath done
Church, efficacious to the Church as her own, John
Titus 3.5,6,7. John 10.16. Rom. 10.14,17. Eph. 5.

Q. What is the Church?

A. *The number of Gods Elect*, Heb. 12.23. John
10,11. John 10.16. Eph. 1.22,23.

Q. How doth the Spirit make application to the C

A. 1. *By union of the Soul to Chriſt*, Phil. 3.9, 1
By Communion of the benefits of Chriſt to the Soul.

Q. What is this Vnion?

A. *Whereby the Lord joyning the Soul to Chriſt,*
one ſpirit with Chriſt, and ſo gives it poſſeſſion of Ch
right unto all the benefits and bleſſings of Chriſt, 1 Co
John 17.21. Rom. 8.32. 1 John 5.12.

Q. How doth the Spirit make this Vnion?

A. *Two wayes.*

1. *By cutting off the Soul from the old* Adam, *or*
Olive-Tree, in the work of preparation, Rom. 11.23,2

2. *By putting or ingrafting the Soul into the ſecond*
Chriſt Jeſus, by the work of vocation, Acts 26.18.

Q. What are the Parts of the Preparation of th
ſo Chriſt?

A. *They are two.*

1. Contrition, *whereby the Spirit immediately*
the Soul from its ſecurity in ſin, by making it to mour
and ſeparating the Soul from it, as the greateſt evill, Ie
3. Jer. 4.3,4. Mat. 11.20,28.

2. Humiliation, *whereby the Spirit cuts the Soul*
ſelf-confidence in any good it hath or doth. Eſpecially
king it to feel its want, and unworthineſſe of Chr.
force ſubmitteth to be diſpoſed of as God pleaſeth, Phil
Luke 18.9. Luke 15.17,18,19.

Q. What are the parts of Vocation of the Soul to

1. *The Lords call and invitation of the Soul to come to , in the Revelation, and offer of Christ and his ric* 2 Cor.5.10.

The receiving of Christ, or the comming of the whole ul of it self unto Christ, for Christ by vertue of the i re- power of the Spirit in the call, and this is Faith. Jer. John 6.44,45. John 10.16. Esa.55.5.

Thus much of our *Union*. What is the communion rists benefits unto the Soul?

Whereby the Soul possessed with Christ, and right unto hath by the same Spirit fruition of him, and all his bene- ohn 4.10.14.

What is the first of those benefits we do enjoy from ?

Justification, *which is the Gracious Sentence of God ther, whereby for the satisfaction of Christ apprehended th, and imputed to the faithfull, he absolves them from ilt and condemnation of all sins, and accepts them as ly righteous to eternall life*, Rom.3.24,25. Rom.4.6, om.8.33,34.

What difference is there between Justification, and fication?

Justification is by Christs Righteousnesse inherent in onely; Sanctification is by a righteousness from Christ t in our selves; 2 Cor.5.21. Phil.3.9.

Justification is perfected at once, and admits of no de- ecause it is by Christ his perfect righteousnes: Sanctifica- imperfect, being begun in this life, Rev.12.1. Phi.3.11.

What is the second benefit next in order to Justifi- , which the faithfull receive from Christ?

Reconciliation, whereby a Christian justified is actually led, and at peace with God, Rom.5.1. John 2.12. *and follows his peace with all creatures.*

What is the third benefit next unto Reconciliation?

Adoption, whereby the Lord accounts the faithfull his owns them with privileges of Sons, and gives them rit of Adoption, the same Spirit which is in his only be- Son, 1 John 3.2. Rom.8.11.14,15,16,17.

What is the fourth benefit next to Adoption?

Sanctification, whereby the Sons of God are renewed in ole man, unto the Image of their heavenly Father in Jesus, by Mortification, or their dayly dying to sin by of Christs death: and by Vivification their dayly rising ss of life, by Christs resurrection, 1 Thes.5.23. Eph.4. .31.32. Rom.6.7,8.

Q. What follows from this Mortification and Vi
tion?

A. *A continuall war and combat between the renew*
assisted by Father, Son, and Holy Ghost, and the unr
part assisted by Satan and this evill world, Rom. 7.
23.

Q. What is the fifth and last benefit next unto
cation?

A. *Glorification, which hath two degrees. The ent*
life, and the other in the world to come.

Q. What is the first degree of Glorification
life?

A. *Lively expectation of Glory, from the assuran*
shedding abroad Gods love in our hearts, working joy u
able, Rom 5.2,5. Titus 2.13.

Q. What is the second degree in the world to co

A. *Full fruition of Glory, whereby being made c*
and perfect in Holinesse, and Happinesse, we enjoy a
good eye hath not seen, nor ear hath heard, in our Imm
and Eternall Communion with God in Christ, Heb. 12.
Cor.15.28.

Thus much of the first part, of living to God by Faith in God.

Q. What is the second part, *viz.* our Observance.

A. *It is the duty that is to be performed to God of us,*
the power of his Holy Spirit, working in us by Faith a
to the Will of God, Eph.6.6,7. Psal.139.24. Rom.6.
1, 14.

Q. Wherein consists our observance of God?

A. *It is either* Moral, *or* Ceremonial.

Q. Wherein consists our *Moral* observance of Go

A. *In two things.*

1. *In suffering his will, whereby a Believer for t*
of Christ, chooseth rather to suffer any misery, than to
the least sin, Heb.11.26. Acts 21.13.

2. *In doing his will, whereby a Believer in sense of*
love, performeth universall obedience to the Law of God
7.22. 1 John 5. 3. Luke 1.6. Phil.3.12.

Q. Is there any use of the Law to a Christian?

A. *Although it be abolished to a Christian in Christ,*
Covenant of life; (*for so* Adam *and his posterity a*
under it) *yet it remains as a rule of life, when he is in*

repare the heart for Christ, Rom. 6.14,15. Mat. 5.17,
20. Ezech. 10.11. Rom. 9.

Why is not a Christian so under the Law as a Cove-
life, so as if he breaks it by the least sin he shall
it?

Because Jesus Christ hath kept it perfectly for him,
3,4. Rom. 5.20,21.

Can any man keep the Law perfectly in this life?

No, for the unregenerate wanting the Spirit of Life,
erfect an act of life in obedience to it. The regenerate
the Spirit but in part, perform it only imperfectly, Rom.
m. 7.21.

What befalls the unregenerate upon their disobedi-
to it?

The eternal curse of God for the least sin, and the in-
f Gods fierce and fearful secret wrath as they increase,
Gal. 3.10. Rom. 2 5.

What befals the regenerate after their breach of the
nd imperfect obedience unto it?

The Lord may threaten and correct them, but his loving
(in covering their sins in their best duties by Christ,
pting their meanest services so far as they are quick-
is Spirit) is never taken from them, Psal. 89. 31,32.
h. 3.1. to 8. Isa. 56.7. Rom. 7.20.

hat is that imperfect obedience of Believers which
pted?

When they observe the will of Christ, as that therein
They confesse and lament their sins, 1 John 1.9. Rom.

hey desire mercy in the blood of Christ, and more of his
Phil. 3.9,10,11.

They return him the praise of the least ability to do his
al. 50.23. 1 Cor. 15.10.

How is the Law, or ten Commandments divided?

nto two Tables. The first, shewing our duty to God
ately, in the four first Commandments. The second, our
man, in the six last Commandments.

What rules are you to observe to understand the
aw?

These.

That in whatsoever Commandment any duty is enjoyn-
re the contrary sin is forbidden: and where any sin is
en, there the contrary duty is commanded.

That the Law is spiritual, and hence requires not onely
out-

outward, but inward and spirituall obedience.

3. Where any grosse sin is forbidden, there all the degrees, means, and provocations to that sin are forbi and are in Gods account that sin. And so where an commanded, there all the signs, means, and provocatio duty are commanded also.

4. That the Law is perfect, and therefore, ther in all the Scripture, but is forbidden in it; nor re quired (if moral) but it is commanded in it.

Thus much of our morall observance of God.

Q. What is our ceremoniall observance?

A. The celebration of the two Sacraments, Baptis Lords Supper.

Q. What is a Sacrament?

A. It is an holy ceremony wherein external sensib by the appointment of Christ are separate from commo signifie, exhibite and seal to us that assurance of ete by Christ Jesus, according to the covenant of his grace 9, 10.

Q. Which are the Sacraments?

A. They are two, Baptism and the Lord Supper.

Q. What is the externall sensible part of Baptis

A. Water, John 3. 23.

Q. What is the inward and spirituall part of signified, exhibited, and sealed thereby?

A. Christs Righteousnesse and his Spirit,

1. Washing away our sin, and so delivering us fr

2. Presenting us clear before the Father, and so us again to life, Rom. 4. 1 Cor. 2. 11. Mat. 3. 11.

Q. What follows from hence?

A. 1. That it is a Sacrament of our new birth, an ting into Christ, John 3. 5.

2. That as we are perfectly justified at once, a new-born once, shall never dye again. Hence this S be Administred but once.

Q. What is the externall and sensible part of th Supper?

A. Bread and Wine, with the Sacramentall action the same.

Q. What is the inward and spiritual part of it, si sealed, and exhibited thereby?

he body and bloud of Christ crucified, offered and gi-
urish and strengthen beleevers, renewing their faith
nal life, 1 Cor.11.24. John 6.54,55.

What follows from hence?

That it is the Sacrament of our growth in Christ, be-
born, because it is food given to nourish us, having re-
fe.

hat therefore it is to be administred and received often
may grow.

hat children and fools, and wicked, ought not to par-
he Sacrament, because they cannot examin themselves,
new their Faith, 1 Cor.11.28.

ught not the Sacrament to be administred to car-
ble, if they have been baptized?

o, because such as are not within the Covenant, have
o the seal of the Covenant.

here are Believers, who have right unto this Sa-
to seek fruition from it?

cause it ought not to be administred privately, (as the
would) hence Gods people are to seek to enjoy their right
me particular visible Church, in joyning with them, as
embers of the same body, 1 Cor.11.20,22. 1 Chron.
Acts 2.42.

hat Members ought every particular visible Church
t of?

rist being head of every particular Church, and it his
nce none are to be members of the Church, but such as
bers of Christ by faith, 1 Cor.1.2. 1 Thes.1.

t do not Hypocrites, and no true Members of Christ
?

s, but if they could have been known to be such, they
be kept out, and when they are known, they are orderly
out, Mat.25.1. 2 Tim.3.5. Rev.2.20. Tit.3.20.

re these Members bound only to cleave to Christ
ad by Faith?

es, and to one another also by brotherly love, which
bound to strengthen and confirm (as well as their faith)
mn Covenant, Eph.4.15,16. Col.1.4. Jer.50.4. Isa.
Zach.11.14. Zeph.3.9. Psal.119.106.

What benefits are there by joyning thus to a parti-
hurch?

. *Hereby they come to be under the special Governme*
t in his Church, and the Officers thereof. Isa. 30. 20.
Hereby they have the promise of special blessing, and on
their

their children also. Psal. 133. 3. Exod. 20. 6.

3. *Herein they have the promise of Gods special presen*

1. *Revealing unto them his Will*, Psal. 27. 4. Psal. 63.

2. *Protecting them*, Isa. 44. 6.

3. *Hearing all their Prayers*, Deut. 4. 7. Mat. 18. 19.

Q. Are there not some who never find these benefi

A. *Yes, Because many knowing not how to make use of Ordinances, not feeling a need of Gods presence only in t their sin also blinding, & partly hardning their hearts, and luting Gods house, they then become worse when they have means*, Mat. 11. 23. Jer. 17. 5, 6. Heb. 6. 8. 1 Sam. 5. Eze. 14. 4. 1 King. 8. 21.

Q. What are the miseries of those who carelesly, wilfully despise, and so refuse to joyn to Gods Church

A. *Besides the losse of Gods presence in the fellowship o people, it is a fearful sign (continuing so) God never inten save their souls*, Acts 2. 47. Isa. 60. 12. Rev. 2. 23, 24.

Q. What therefore ought people chiefly to labour and to hold forth unto the Church, that so they ma joyned to it?

A. *A three-fold work.*

1. *Of* Humiliation, *under their misery, death, and sin, a greatest evil*, Act. 2. 37. Mat. 3. 6.

2. *Of* Vocation, *or their drawing to Christ, out of thi sery, as to their greatest, and only good*, Acts 2. 38, 41.

3. *Of new* Obedience, *how they have walked in C fence called*, Acts 9. 26, 27. Mat. 3. 8.

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